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THE  
MISSIONARY HERALD.

VOL. LIV.

NOVEMBER, 1858.

No. 11.

*American Board of Commissioners for Foreign Missions.*

*Sandwich Islands.*

GENERAL LETTER.

THE annual meeting of the Hawaiian Evangelical Association was held at Honolulu, commencing May 19, and closing June 5. The first half hour of each session, as in former years, was spent in devotional services; many matters connected with the interests of the churches were attended to; and, during the progress of the meeting, the anniversaries of the Hawaiian Bible, Tract, and Missionary Societies, and of the Children's Missionary Society, were held.

The general letter, forwarded to the Missionary House, first mentions the death, during the year, of three of the females who have been connected with the mission, viz., Mrs. Elizabeth Rogers, (Aug. 2, 1857,) Mrs. Mary K. Clark, (Aug. 14, 1857,) and Mrs. Pitman, formerly Mrs. Kinney, (March 6, 1858.) Two children of the mission have also been removed by death; Mr. Lorrin Andrews, son of Rev. L. Andrews, who died Aug. 29, 1857, aged 29 years; and Julia, daughter of Dr. Judd, died June 27, 1857, aged 11.

The number of deaths in the Islands, during the year 1857, is reported as 2,017, and the number of births, 1,615; showing an excess of deaths over births, of 402. This, it is said, "is a moderate diminution of the population, as compared with many years that are past. Still it is a diminution which causes us much anxiety and study."

*Condition of the People.*

Adverting to the outward condition of the people, the brethren remark:

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In former years, we have spoken of the progress of our people in civilization, and the acquisition of material comforts; such as better houses, better clothes, better household furniture, &c. In reference to all these, there continues to be marked progress. Not that all the people have houses and furniture comporting, in any good measure, with our ideas of the comforts of civilized society. The majority of them have no such thing, but the number who are improving their condition, in these respects, is constantly increasing; so that foreign lumber for buildings and fences, and crockery and hardware for household use, have become important items of merchandise for native trade, throughout the islands; and he is deemed a poor man, now, who has not more of these conveniences than one in fifty of the common people had twenty years ago.

Social evils exist. In portions of our field, intemperance has prevailed to some extent, much as in former years. On the island of Oahu, there has been a great revival of the hula, the old lascivious dances of heathenism, and in some places on that island, there seems to be a perfect mania, on the part of the unthinking and the unstable, to attend them.

We expect, however, that now, as in former times, when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him. Here is our trust. If the Holy Spirit descends upon us and upon our people, these hulas will be as the chaff of the floor, when the wind passes over it and it is gone.

#### *Morals and Religion—Foreigners.*

In regard to the moral and religious state of the community at large, many things might be said, some of which, perhaps, it is not best to say. Foreigners are congregated here, from the four quarters of the globe. Some of them are worthy citizens, men and women who are patrons and examples of every thing pure, honorable, and of good report. Another class are business men, residing here for a longer or shorter time, hoping to acquire a competency in a few years, and then return to the land of their birth. In this class, we find all the varying shades of character found among business men in other lands. Many of them, not professing Christianity, appreciate highly, no doubt, the claims of morality and religion. Still, perhaps, some of these do not feel the same responsibility in reference to their influence upon the community, and especially upon the native community, that they would if designing to reside permanently in the land to which they have come. A third, and somewhat numerous class, are men who claim, and expect to secure for themselves and their comrades, all the license and indulgence which they can find in any other place. Perhaps there never was a time when there were more bad men from other lands, residing on the Hawaiian Islands, than at present.

But however this may be, the number of respectable, honorable, and truly Christian gentlemen and ladies has greatly increased, and is constantly and rapidly increasing. So that we may truly say, the character of our foreign community is much better than it was five years

ago. An element formerly almost unknown is operating, and we doubt not will continue to operate, till it has leavened the whole lump.

#### *Hawaiians—The Churches.*

So, also, of the native race. Some are exceedingly wicked, waxing worse and worse, using their knowledge, and the example of men from other lands, to perfect themselves in iniquity. A few, of whom we hoped better things, and who had even entered our churches, are of this number. Then there is a large intermediate class of Hawaiians, whose character is neither the worst nor the best. And in this class are many of our church members. We fear that a large number of them will be found wanting in the great day of final reckoning; yet we trust many will be found washed, purified, and made white in the blood of the Lamb.

But there is another and a better class in the churches, which we trust is not small. Though we have not preached, prayed and labored with such abnegation of self, with such zeal, faith, and full confidence in God, as would become the ambassadors of Christ to dying men, yet the Lord has not forsaken his own work; he hath not forgotten to be gracious, nor withholden his tender mercies. Our labors have not been in vain. Peace and quietness prevail. A commendable degree of zeal is manifest in the erection of places of worship, in the support of pastors, and in contributions to missionary and other objects.

The whole number connected with the churches is about the same as it was a year ago. In one or two churches, the state of religion is represented as low; none have, during the last year, experienced what we usually denominate a powerful revival; but, with one or two exceptions, members have been received to every church, on profession of faith. In several, such additions exceed the number of removals by death and in all other ways; and this in a land where,

for several years, the births among the whole people have but little exceeded the number of deaths in the church, is not a small matter.

Many of our native church members are active, growing Christians, whose light shines, and will shine more and more, till they enter those mansions which Christ has gone to prepare for them. All things considered, we believe the Hawaiian churches, defective and imperfect as they confessedly are, will not, proper allowances being made, suffer by comparison with any community of churches in any land. Still, we would feel that our all, for the future, depends upon the revival of God's work. Our one great need, for ourselves and our people, is the baptism of the Holy Spirit.

Mormonism at the islands seems to have nearly completed its mission. Popery remains, but we are not aware of any change, worthy of mention, during the last year, either in the tactics or the numbers of the papists. The only things to be noticed are, their establishment of a periodical for the advancement of Romanism, and the expenditure of a large sum in the erection of a cathedral, and in other improvements, at Lahaina.

The statistics of the churches, for the past year, are but imperfectly reported. So far as reported, the additions, on profession, have been 803; the deaths, 718; the exclusions, 376. The money contributions mentioned amount to \$20,164 33. From four churches there is no report of contributions.

#### *Education—Common Schools.*

The schools at these Islands, are the college, high schools, English schools, and the common or district schools. As a general thing, the common schools of the land have not been so prosperous the past year as in some former years, though in a few places they may have been more so. The number of these schools has decreased, as also the number of scholars connected with them. In 1856, there were 332 district schools,

with 8,671 pupils, reported to the Board of Education. But in 1857, there were only 312 schools, with 8,460 pupils; making a diminution of 20 schools, and 211 scholars in one year.

There are many hinderances to the progress of common schools. The first is a want of skill in the teachers. These, for the most part, are not deficient in a knowledge of the studies which they are expected to teach, but they are deficient in the art of governing a school. They do not know how to communicate knowledge to their pupils, so as to interest them. The want of good, convenient, pleasant school-houses, is another impediment to the progress of the schools. In our larger towns, and at some of the mission stations, comfortable school-houses may be found, but this is not the fact in many of the villages of the land. They all have buildings of this kind, but what are they? A grass house, perhaps, with no benches, desks, or other furniture to make it a place attractive to the pupils. Or, if not a grass-house, four walls of stone, laid up without lime or mud, with a grass roof, and no conveniences for study except, it may be, a black-board. Upon the ground, or on grass spread upon the ground, the pupils sit, from three to four hours per day, conning their books. The little interest felt by many parents, in the education of their children, is another obstacle to the progress of the schools. Some of the fathers and mothers of the land take a great interest in the subject of education, and are anxious to have their children increase in knowledge, but it is not so with the great majority. And there are still other obstacles, as the native dance, and the taxes, which all over fourteen years of age are required to pay. But notwithstanding all these impediments, our common schools have been, and are, a great blessing to the nation. We seldom see a child, of suitable age, who cannot read, and many write a good hand, and are acquainted, more or less, with arithmetic and geography.



*English Schools.*

These also have diminished in number, and in the number of pupils, during the year past. In 1856, there were 17 English schools, with 758 scholars, supported in part by government and in part by the parents. But in 1857, there were only ten schools, with 477 scholars; making a decrease of seven schools, and 281 pupils in one year. Perhaps the desire to obtain a knowledge of English has not decreased, but parents have to pay largely for the support of their children in these schools, and they make but little progress in speaking the language. The parents, therefore, become discouraged, and give up in despair. This, however, is not the case with all; indeed there are many parents who are willing to deny themselves that they may aid their children in this work. It is proposed to modify the laws in regard to these schools, that they may become more efficient.

*High Schools.*

These are three, two of which, viz., the Hilo boarding school and the Waioli select school, are supported by the American Board, and one, Lahainaluna seminary, by the Hawaiian government.

The Hilo boarding school is in a prosperous state, having a good and convenient building for the accommodation of its pupils. The usual course of study has been pursued in the institution, the past year. Twenty new pupils have been received, and seventeen dismissed. There are now sixty-four scholars. The great object of this school is to prepare teachers for the Island of Hawaii, and to supply the seminary with a portion of its pupils. The whole number of pupils who have been connected with the school from the year 1836 to this time, is 491. Of these twelve are now ordained missionaries at Hivaoa, (they having graduated, also, from the Lahainaluna seminary,) four are licensed preachers, six are superintendents of government

schools, and a multitude are lawyers, tax collectors, school teachers, &c. &c.

The Waioli select school has the same object in view for Kauai and Niihau that the Hilo boarding school has for Hawaii. Fifty-seven pupils have been connected with that school the past year. In the branches of study pursued, says the teacher, it is thought the pupils have not quite come up to their attainments in former years. Something has been accomplished, but not so much as is desirable, or as was expected.

The Lahainaluna seminary has been in existence for twenty-seven years. During this period, there have been connected with the institution 603 pupils, 537 of whom have gone out from it, many of them to exert a healthful influence upon their fellow-men, both in church and state. Among its graduates, are circuit and district judges, superintendents of schools, tax collectors, legislators, lawyers, clerks, school teachers, pastors of churches, licensed preachers, and missionaries. There are now 134 teachers of district schools who have been connected with this institution, and at least 96 of the whole number have died.

Nine pupils graduated in May of the present year, who were all engaged before they left. The number in the seminary at present is as follows, viz., in the third class, 27; in the second class, 23; and in the first class, 16.

A new, or fourth class, will enter on the first Monday of July, and will consist of 40 scholars. All the pupils are expected to work from three to three and a half hours per day, on land belonging to the seminary, and the avails of their labor go towards their support. There are three teachers, two foreign and one native, (who is also a licensed preacher,) connected with the seminary. This institution has always been popular among the people. To graduate from it is regarded as an honor by the Hawaiian community, and that it has been a blessing to the nation, few will be disposed



to deny. That there have gone out from it some who have not been thus a blessing, and who have dishonored their alma mater, is not strange. The great thing which the institution needs, to make it a fountain from whence may flow streams which shall make glad the city of God in future, is an outpouring of the Spirit upon teachers and pupils.

There are two other schools which are doing much good, viz., the royal school, and the Honolulu free school. The Oahu College has been in session since the return of its President from the United States, and is in a flourishing condition.

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*H I L O .*

LETTER FROM MR. COAN, MAY 3, 1858.

*Report of his Field.*

MR. COAN sends, in this letter, an abstract of his annual report, prepared for the Evangelical Association. Such portions of this abstract as can be given here will interest the readers of the Herald, and may assist them to form a somewhat accurate conception of the present condition of the Islands, and their population.

Every year evolves facts; every year develops character among our people. Some prove themselves ignorant of the truth that sanctifies and of the power that saves; many hold on in the way of righteousness, growing stronger, wiser, better; giving more and more evidence of a new creation, and of an ordination to eternal life. All this was to have been expected. The history, the promises, the power of the gospel, all inspire hope, confidence, assurance of such results. We are not disappointed or disheartened, at the backsliding of some or the apostasy of others. This but confirms our faith. "For what if some did not believe? shall their unbelief make the faith of God without effect."

The bill of mortality in this field, the past year, has been large. No special disease has prevailed, and yet 287 members of the church have gone the way of all

the earth. The number has been greatly swelled by the sudden and mysterious disappearance of the packet Victoria, bound from Honolulu to Hilo. That mournful event took away fifty-eight members of the Hilo church, besides many children, and others not belonging to our community.

*Church—Schools—Improvements.*

Eighty-one persons have united with our church by profession, and others now stand as candidates. The spiritual state of the people is not what it should be, and for this we have no excuse; but we have enjoyed great peace and harmony during the year, and a good degree of spirituality has been manifested in some meetings of the parish, and by many individuals.

Our schools are fewer in number, but more efficient, than in former years. A new school is in operation at Hilo, for instruction in the English language, which numbers about sixty pupils. It is taught by Mr. Watt, a Scotch gentleman, who is paid at the rate of \$700 a year by the parents of his pupils.

In material improvement there is steady progress. Most of our people are busy from day to day, and the means of physical comfort increase. Every year adds to the number of dwellings, and shows advance in the style of dwellings, furniture, equipage, &c. The circulation of money has increased more than ten-fold within the last ten years, and more than a hundred-fold within twenty years, and physical comforts multiply in proportion. Four large sugar plantations are in progress in the district of Hilo. These call for many laborers, and greatly increase the resources of the district.

Besides sugar, of which Hilo will, probably, soon furnish, annually, from five hundred to one thousand tons, our district exports, coastwise, considerable quantities of arrow-root, coffee, lumber, hides, goat-skins, canoes, hogs, &c. Pulu, or fern-down, is also an important

article of export. This is a soft, yellow, silken down, gathered from the exhaustless fern-fields of Hilo and Puna. It is much used in California for upholstery, as a substitute for eider-down, wool and hair. More than two hundred thousand pounds of this article have been shipped from Hilo, during the past year. Men, women and children engage in collecting it, and many of our rural villages are deserted for months at a time, while the people are collecting pulu in the jungle.

#### *Church Erection.*

A new interest in erecting churches has been awakened in our field. At several of our out-stations, decided improvements have been made in places of worship, during the past year. In other sections improvements have been projected, and some are in progress. Framed houses, with floors, seats, glazed windows, doors, locks, &c., are superseding the old native style of building. One small congregation, at an out-post, has just voted to raise one thousand dollars, in cash, to improve their house of worship. Some are talking of zinc roofs, towers and bells.

A beautiful, substantial church edifice has been erected and inclosed, at the station. This, when completed, will have cost some \$12,000 in cash, besides one or two thousand dollars in labor and materials, furnished by the natives. Our native females have undertaken to raise \$500, to purchase a bell, and foreign ladies at Hilo will collect \$200 for a pulpit. More than \$8,000 have been collected towards the main building, and the Great Banker, whose vaults contain all the silver and the gold, will help us to the balance. We did, at one time, begin to beg money for this house, but as we soon became ashamed of that, we now dig. This works well and we shall not want.

#### *Tours.*

My parish stretches more than one hundred miles along the eastern and

southern shores of Hawaii. Over all this field I have passed three times during the year, making six long tours in all. My last tour in Puna was remarkable from the fact that, for the first time, I was able to ride on horse-back the whole distance, of 130 miles, a good road having just been completed over a wide lava-field of fifteen miles, and up a precipice of 2,000 feet. The contrast between the present and the former degree of comfort and safety in traveling, in Puna and Hilo, is greatly encouraging.

Mr. Coan proceeds to speak of conventions,—“assemblies of delegates from all branches of the Hilo church, and of all the school teachers,” of which three are held during the year, “orderly deliberative bodies,” continuing their sessions two, three or four days, as business may require;—of papacy and Mormonism, which “have ceased to exert much influence or attract much attention;”—of foreign residents, Sabbath schools, and female influence. He then refers to

#### *Benevolent Contributions.*

The pastor's salary has been promptly paid; the monthly concert contributions have amounted to about \$1,300; domestic objects of charity have received attention; offerings of money, clothing, and other articles, have been made to the Micronesia and Marquesas missions; and much has been contributed towards building and improving houses of public worship. All these efforts of the people would amount to more than \$4,500.

In Puna there is no harbor, no store, no market, and not a single white resident; yet during my last tour over these barren lava-fields, the people contributed more than \$400 in cash. In a more recent tour, through the remoter villages of Hilo, more than \$700 were contributed; and all this with a zeal and cheerfulness which I have never seen equaled among any other people. In one small congregation, at an out-station, \$266 were thrown, joyfully, into the Lord's treasury in one day.

There are now reported, as in regular

standing, in the different branches of Mr. Coan's church, 5,045 members.

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*H O N O L U L U .*

LETTER FROM MR. CLARK, JUNE 1, 1858.

THIS is a brief letter, on business ; but in a postscript Mr. Clark copies, from his report to the Association, the following interesting statements.

*Advance in Ten Years.*

It is now ten years since the present pastor was called to take charge of the first church in Honolulu. Although the progress seems slow from year to year, on looking back for this length of time we can see a marked advance. The church, ten years ago, numbered about 1,400 members. Since that time, 2,016 have been added by profession, making a net increase of about 900, including those added by letter. The pastor then looked to the American Board for support ; he now is, and has been for several years, supported by the people of his charge, and they have contributed, in addition, from \$100 to \$600 annually, for foreign missions. Our large stone church was then without a steeple, or tower clock ; it is now furnished with both. It had then but few permanent slips ; it is now well seated. The church grounds were then in a wretched condition ; they are now inclosed with a substantial wall of stone and mortar, leveled off, and planted with trees. We had then, at our out-posts, seven in number, only thatched houses of worship, without floors or seats. Now these out-stations are all furnished with good framed or stone houses, with shingle roofs ; five of the houses are furnished with floors, seats and pulpits, and four of them with small church bells. All this the people have done with their own money.

When we consider that similar, if not equal progress has been made in other parts of the Islands, we have reason to thank God and take courage. This advance in externals indicates that the

gospel has taken strong hold of the people ; yet we need the baptism of the Holy Spirit, to give depth to the piety and spiritual life of the church, as well as to awaken and save those who are growing more bold in sin.

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*L A H A I N A .*

LETTER FROM MR. BALDWIN, JULY 2, 1858.

MR. BALDWIN first refers, in this letter, to his return to the Islands from the United States with Mrs. Baldwin, and says : "The people of Lahaina were delighted to see us back, and manifested their joy, for several weeks, by bringing every day, not only presents of food, but little presents of money also, and by relating to us all that had happened to them during our absence. A few of our leading and valued church members were missing. They had gone to their silent home. Both Mrs. Baldwin and myself had been improved in health by our visit to the States, and still more on our voyage back ; and feeling that, with care, I might enter again upon my work at this station, I began to preach Jan. 16th."

*Tornado—Injury to the Church.*

On the 20th of February, a terrible whirlwind from the sea passed through Lahaina. Our church stood exactly in its track, and it took the whole of the steeple and half the roof, at the opposite end of the church, making of them one pile of ruins, on the east side of the building, and scattering shingles and fragments of boards all the way for a mile. This unexpected event threw a sadness over our whole congregation ; for they had just finished re-building the church at an expense of seven or eight thousand dollars, besides all the labor of the people for about eight years. The toil and expense now appeared to have been laid out in vain ; it seemed as if the Lord frowned on his own cause. But such feelings with me were but momentary, when I saw that the spirit of our good people rose equal to the occasion. They resolved to raise, as quickly as the Lord should enable them to do it, \$3,000, which would repair the house. There



was no timber in the Islands suitable for our purpose; so we sent an order to Puget's Sound, and our timber has arrived to-day. We hope soon to put it in use. Some foreigners around have shown their good will to us, by throwing in their ten and twenty dollars each, to help on the work; and one good Methodist brother, from Oahu, who said "he could not feel without feeling in his pocket," handed me fifty dollars, and sent other aid to the amount of fifteen dollars.

The greatest loss to us will be, that we have no place for meetings this year, except in our wreck of a house, with the sky for a covering. We regret this the more, as the Papists have just finished a large cathedral here, and are making all possible efforts to gain proselytes.

### *Religious Interest.*

The remainder of this letter will awaken feelings of grateful rejoicing in many hearts. It should call forth, also, fervent prayer, that the interest felt at Lahaina may be deepened, directed and controlled by the Spirit, and extended to other places—that all the churches at the islands may be again visited with a revival of pure and undefiled religion.

But though our house of worship is in ruins, the Lord's cause is not in ruins. We found that our praying people had not ceased to pray, and soon found evident tokens of the presence of God's Spirit among them. It would seem, that at the same time that the great work began which is spreading over our own country, and to other lands, God began to pour out his blessing on this village, though at first in drops of mercy only. The earliest evidence we saw of this, was in a young man named Obed Huahini, the only son of our Governor. He had spent his youth in dissipation, was in all kinds of iniquity for nearly all the time we were absent, and seemed as hopeless a case as could be found in the place. But in December last he was awakened and converted. He abandoned all his evil habits. From being one of the most deceptive, he began at once to deal only in truth, and seemed to have no faculty

for concealing his own sins or those of his associates. He went to all the meetings in the village, confessing more transgressions than any one had suspected him of, and warning the old and the young, but especially his associates in sin. To me he appeared like an old, experienced Christian, and God was rapidly preparing him for a higher sphere. On the 20th of March, just two and a half months after his conversion, he died suddenly from apoplexy, as was supposed. He is gone, but these short months of his faithfulness have left a deep impression on our village, and especially on those abandoned to sin.

There were some other cases of evident conversion, and I think the feeling in the church, and among the impenitent, has gone on increasing to the present time. There is something wonderful in the way God is moving among us. We have seen nothing like it in this part of the world. The greatest transgressors are those who seem most affected, and are the first to come out and declare their purpose to serve God. Two weeks ago I spent the Sabbath at a village seven miles south of this. The awakening there seemed even more universal than in Lahaina. When I gave opportunity for any to speak who wished the prayers of the church, old and young were seen rising on all sides. The most hardened sinners gave us, unvarnished, the black history of their lives.

In Lahaina, nearly all our oldest and most hardened backsliders from the church, have come, of their own accord, into our meetings; and as soon as liberty is given they are on their feet, mentioning what they have labored all their lives to conceal, asking the prayers of Christians, and sometimes breaking out in prayer for themselves. It is the same also with the greatest sinners out of the church. They seem to be pressing towards the kingdom of heaven, and our prayer is that they may not stop short of it. Last evening, from four to seven o'clock, I was in as large a prayer meet-



ing as I ever attended in Lahaina, and though we staid till dark, not one in ten who wished to do so could speak.

I cannot follow this history farther, for want of time. I will only say, such a state of things is so new among us that we cannot calculate results, but must wait for time to develop them. How far there are tokens of the Spirit's presence in other parts of the Islands, we have not had time to hear. We hope God is now on his way, to show the riches of his grace in all nations. May Christians in America not cease to pray for the Isles of the Pacific at this time, when God is so abundantly blessing them at home.

### Canton Mission.—China.

#### ANNUAL REPORT.

IN forwarding their annual report, the brethren of this mission refer to the goodness of God in the preservation of their lives and health during the year; to the removal of Mr. Macy, to join the Shanghai mission; and to the fact that they have been obliged to remain through the year at Macao, affairs at Canton not having been in such a state as to encourage their return to that city. But they say that this necessity, which they had thought to be against them and the cause of truth, has turned out rather for the furtherance of the gospel in a heathen and Roman Catholic community, in which they have found much opportunity for labor. In giving some account of what has been done at Macao, they first quote from Mr. Ball's personal report, as follows:

#### *Labor in Villages.*

"When I arrived at Macao from Singapore, in 1841, it was a time of war; and the few missionaries who were then in China were clustered together in this city. They had not then the freedom they have now; at least, they felt themselves trammelled by Roman Catholic influences. Most of what was done among the Chinese, in those few years, was in villages outside the city; and when I arrived last year, I felt strongly inclined to go into the

localities with which I had then become familiar, the more so as there were already four chapels for Chinese worship within the city, and none without its walls. I accordingly commenced daily visits among the villages. At first I went out early in the morning and late in the afternoon, but I soon found that the morning sun was too much for my head, bringing on a headache which lasted through the day. I had suffered much in this way on the passage out, especially in the tropics, and my morning walks for air-taking and preaching, were therefore discontinued. I found it prudent also to wait till the sun was descending far towards the western hills, before I took my evening walks, in which I usually spent from three-fourths of an hour to two hours, before darkness obliged me to return. There were stations which I visited statedly, or often; and I have endeavored to make known the rudiments of the gospel to the young, the middle-aged, and the old; to men especially, and to not a few females. I see frequently, by the wayside, in the fields, and at their dwellings, individuals with whom I have repeatedly conversed. With but very few exceptions, I have been received and treated kindly. I find the Chinese in such circumstances, especially at their own doors, more ready to speak freely respecting their feelings, and their views of their own religion and of Christianity, than they are in our chapels."

#### *Chapels.*

"In December, I succeeded in renting a room, in which to hold public services. The house stands in the outskirts of one of the villages, on the main street. The room will seat about fifty persons. A daily service has usually been held there; sometimes two services. The people in the village are busily employed during the day, and when I rented the house I had in view night meetings, which were commenced and held several nights; but it was found to be unsafe to

return to the city at a late hour in the evening, and they were given up, though with much regret. Since the hot weather commenced, the meetings in the chapel have been held between the hours of five and seven P. M., but they are thinly attended. My design is, to give up the room at the close of the present Chinese month, and fall back on my plan of open air preaching, which has not been entirely neglected since we have had the chapel service. At the chapel, and in the groups of persons met with at other places, there are generally some who listen with the interest of more than an idle curiosity; but I have not seen evidence of the saving effect of truth on the minds of any with whom I have conversed."

With reference to the preaching services of other members of the mission it is said:

Mr. Macy, during the summer, until his departure for Shanghai, occasionally assisted in Mr. Bonney's chapel, and also in that of the Presbyterian mission. Mr. Bonney continued services in his chapel, in the east part of the town, till January last, when, being obliged to change his residence, another was rented in the west part, and opened in February. Whenever services have been held in this chapel, it has been filled, and often crowded, with attentive hearers. The meetings have continued from one and a half to two and a half hours. The audiences have been composed not only of Macao residents, but of persons from the country, far and near, who come here for business. The chapel being small, accommodating only seventy-five, the need of a larger room has been much felt. No seats have been reserved for females, as would have been the case, could a larger room have been obtained. At the close of every service, portions of the Scriptures and tracts have been given to all present who could read, and gladly have they been received.

The native assistant Chin, who so long held back from a public profession

of his faith, was baptized May 31, 1857. He walks humbly, with Christian consistency, but is not entirely free from the timidity which came over him when he fled for his life from the Chinese authorities.

No schools have been in operation, except that Mrs. Bonney has taken under her care a few little girls, who are said to have made rapid progress in all that has been required of them. The brethren hope, before the close of another year, to be again safely located in Canton, and trust that a new era is about to commence in missionary labors in China.

### Shanghai Mission.—China.

LETTER FROM MR. BRIDGMAN, JUNE 14,  
1858.

#### *The New Treaty.*

RESPECTING the brightening prospects for Christianity and Christian missions in China, in view of which all friends of missions have rejoiced, Mr. Bridgman writes:

A new prospect is opening before us in China, more interesting, far, than any that has been witnessed during all my residence in this country. The prospect is interesting to all, but most of all to the blood-bought followers of Christ. The last obstacle preventing missionaries from going into every part of this empire, to preach Christ's gospel, is being taken out of the way. Already, I suppose, the initiatory act has been performed—a treaty stipulation made by the four plenipotentiaries and agreed to by the Emperor's ministers, *providing that Christian missionaries shall have full liberty to preach and propagate the religion of the Lord Jesus Christ in every and all parts of the Chinese empire.*

How is this! you will perhaps exclaim; and if it be true, how has it been brought about? I will answer as well as I can, in few words, and I hope satisfactorily.

My last dates from the combined forces of England, France, Russia and the United States, are no later than the 22d ult.; but we have authentic intelligence down to the 5th inst., when the four

ambassadors were at Tien-tsin, and negotiations had been resumed. Before the advance was made on the 20th—when in the space of two and a half hours, the Emperor's forces, twenty or thirty thousand strong, were driven like chaff before the wind—the American and Russian ministers had held two long interviews with the Emperor's officers. On those occasions the Chinese high functionaries made no objection to the proposition, substantially as given in italics above, which I have the best reason for believing is to be insisted on as one of the provisions of the new treaties. In fact, the main object of the French armed force, now in China, is to secure toleration. Roman Catholic missionaries are, in considerable numbers, already in the provinces. One called on me last evening, who had just come down from Peking, and who said they have now six European missionaries in the province of Chih-li and five in the province of Honan. Within the last three years they have built a large church in one of the principal cities of Chih-li not far from Peking, the governor-general consenting to its erection. Still, in other places their missionaries have been molested, and in Kwang-si one was murdered by a local officer. Henceforth France is resolved that her people in China shall be free; at least that Roman catholic missionaries shall have the protection of the government. In this resolve, I have no doubt that France is and will be supported by England, Russia, and our own country.

Referring to intelligence from the United States Mr. Bridgman says:

Inexpressible joy has filled our hearts as we have read, from time to time, first in the newspapers and then in your letters, of the 'great awakening;' and we are anxious to see its fruits, first in giving a new and better tone to public opinion in all the United States, and then in more fervent and effectual prayers, more liberal contributions, and more consecra-

tion of individuals, as missionaries for the millions of heathendom.

## Ceylon Mission.

### BATTICOTTA.

LETTER FROM MR. SANDERS, MAY 10, 1858.

MR. SANDERS refers, in this letter, to labors and cares which came upon him in connection with the close of the year, and remarks that, in summing up the facts and statistics of 1857, he had been much interested in several particulars. "Though our missionary strength," he says, "has been greatly reduced, the Lord has not left us without the evidence of his blessing. The accessions to our little churches were 34—a greater number than we have received in any one year since 1840. The amount given by the native churches, for various objects of a religious nature, was £87. 16s. 5d.; or \$419 14. This is not a large sum when we compare it with the means of our Christians, yet it is fully equal to the amount anticipated; and some of the objects for which small offerings were made, and the attendant circumstances, are of an instructive character." The account given of some offerings thus referred to, will be published in the *Journal of Missions*.

### *The Batticotta Field.*

Attempting to present a view of the field and the work which is placed under his supervision, Mr. Sanders writes:

At ten o'clock Sabbath morning, there are preaching services in every village in which a catechist resides, and perhaps I cannot give you a more correct idea of the Batticotta field than may be obtained from a partial analysis of each catechetical district.

*Pungertive.*—Here G. W. Boardman is catechist. On this island there are ten church members; four males and six females. Pungertive is the home of five of them. There are also three or four inquirers. Two meetings are held on the Sabbath, and one on Friday afternoon.

*Valany and Narantany.*—The work in these two places (one island) is carried on by the Jaffna Native Evangelical Society; Narantany having been recently transferred to that society from the mis-



sion. Two catechists and four teachers are employed. There are thirteen church members in good standing, and four suspended members, all connected with the church at Batticotta. Eleven of these are males and six are females. Twelve are either natives of the island, or have made arrangements to live on it. There are five or six inquirers, four schools, four meetings on the Sabbath, and two on Friday afternoon.

At *Sangany* there are thirteen Christians, eleven males and two females. Nine are natives of the village; six were formerly Romanists, and there is now a prospect that they will return to their former faith. For a long time disturbing causes have been at work, and such feelings have been excited that the truth has little power on their hearts. There are a few inquirers, two meetings on the Sabbath, and meetings in different parts of the field during the moonlight evenings.

In *North Araly* there are seven church members, three males and four females. The Sabbath morning service is held in the house of the catechist. The church members and the catechist have their homes in the village, and they all belong to two families. A large number of young people are more or less acquainted with the truth, and some are inclined to accept of it; but the influence of powerful heathen relatives restrains them from taking a bold stand for Christ.

*South Araly* has eight church members, six of whom are males—all comparatively young men—and two are females. There are several inquirers, of whom we have more or less hope that they will not reject the offers of mercy. The Sabbath service is held in the chapel, built, in part, by Mr. W. Volk. This chapel is not yet completed, but it is used for our place of worship.

At the station (*Batticotta*) there are about thirty members of the church, and a larger number of inquirers than at either of the out-stations. About half the Christians are parents, and most of the

others are young men. On the Sabbath we have a preaching service at 10 o'clock A. M., the females hold a prayer meeting in the afternoon, and there is a general meeting for all in the evening. The Friday church prayer meeting is attended by those at the station, and by the catechists, teachers, and occasionally others, from North and South Araly, Moolai, and Sangany.

#### *Batticotta and Panditeripo Churches.*

Since my last report, there have been two communion seasons at Batticotta and two at Panditeripo. Five persons have been received, on profession, to the church at the former, and one to that at the latter place. At the former place, also, there have been four infant and three adult baptisms, and at the latter, seven infant baptisms. Caleb of Moolai, an aged member of the church at Batticotta, died on the 24th of February. His last days were very peaceful. To depart and be with Jesus was the prevailing desire of his heart. The infant daughter of Charles and Elizabeth Hoover, of Panditeripo, died on the 9th of March. Three have been suspended from the privileges of the Batticotta church—one for a violation of the seventh commandment, and two for uniting with the Romanists. The 11th of March was observed, by the church at Batticotta, as a day of thanksgiving. In the forenoon there were meetings at the station, at Narantany, at Valany, and at Pungertive. In the afternoon, forty-three baptized children came to the house of the pastor, and the interview with them was very pleasant. The thank-offerings, to different objects, amounted to \$18 89.

The 18th of March was observed in a similar manner at Panditeripo. All came together at the station church, and immediately after the public exercises there was a meeting for the baptized children, at which twenty were present. The contributions amounted to \$6 66, which is to be employed in defraying the expenses of the church.



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Madura Mission.—India.

BATTALAGUNDU.

LETTER FROM MR. CHANDLER, JUNE 22,  
1858.

MR. CHANDLER writes specially to give some account of a meeting of the North Local Committee of the mission, for the examination of helpers. The details of the examination may be omitted, but a few sentences respecting some of the exercises of the occasion, will interest the readers of the Herald. On the first day, after examining the teachers' class on two subjects, the third exercise was an address by Thomas of Pookyillaputty, on the duties of the catechists.

This was prepared with much care and contained many valuable suggestions. He spoke of the duties of catechists, 1, to themselves; 2, to their households; 3, to the men; 4, to the women; and 5, to the children of the congregations under their care. Then 6, of their duty to promote a spirit of benevolence; 7, to instruct the congregation in the histories and examples recorded in the Bible; 8, to bring forward those who may possess the requisite talents and qualifications for catechists or teachers; and 9, to be an example to the flock, in all holy conversation and godliness.

The address was followed by a short discussion, in which both missionaries and catechists participated. In the afternoon of the second day, Mr. Noyes preached a very appropriate sermon, from 1 Tim. iv. 16, and the formal exercises were closed by a discussion upon the best mode of training the members of our congregations to habits of giving to benevolent objects.

The Sabbath which followed was a day of unusual interest. The catechists and teachers, in addition to the congregation, which was larger than usual, entirely filled the small church. Mr. Webb preached an impressive discourse from the words: "Look unto me, and be ye saved, all the ends of the earth." In the afternoon, at the celebration of the Lord's supper, three suspended members of the

church were restored, again entering into covenant with us, three adults were baptized and admitted to the church on profession of their faith, and one infant was baptized. In the evening the catechists held a prayer meeting, and the missionaries, with the family at the station, held an English service. Thus closed a day of far more than ordinary interest to the little band of Christians in Battalagundu.

*Poverty and Suffering.*

At the close of the letter Mr. Chandler refers to the sufferings of the poor people among whom he labors, occasioned by the want of rain and consequent scarcity of provisions. He writes:

You will see by the annual report, that while we have cause for rejoicing on account of some advance in our work, there are also meeting us, on every hand, hindrances and trials. Poverty stares many of our people in the face, and in some instances, even starvation. Never, since I came to India, have the prices of articles of food been so high, and never anywhere have I seen people driven to such straits to exist. A few Sabbaths since I spent the day at Parliatancotta, where there is a congregation of about thirty-five persons, and, including the catechist, six church members. These all attended church in the morning. One of the church members, formerly a strong, healthy man, was, I perceived, exceedingly reduced in flesh, and his step was tottering and feeble. In the afternoon I went among the members of the congregation, to talk with them from house to house. Finding this man, with his family, busily preparing a little coarse grain, which he had just been able to procure from a bazar man, for their evening meal, I began to reprove him for going to the bazar man on the Sabbath. He replied, with a piteous look, "This is the first particle of food I have been able to obtain for myself and family since yesterday morning." On inquiry, I found that the poor man ate a little coarse food Saturday morning, and then took a

piece of cloth he had made, worth about thirty-seven cents, (for he is a weaver,) and went to the weekly market, about ten miles off, trying to sell or exchange it for food. But he could get nothing for his cloth, nor could he procure any grain to bring to his starving children. So he returned, having walked twenty miles, and lay down supperless, upon his hard mud floor. On Sabbath morning, he and his family, still fasting, came to the house of God. That night, after thirty-six hours of abstinence, a little coarse boiled grain, with some cayenne pepper, appeased the cravings of hunger.

In relieving such pressing want I have often felt the force of those "words of the Lord Jesus, how he said, It is more blessed to give than to receive." The instance I have mentioned is by no means an isolated case. Another church member, from the same village, came the other day and said to me: "Sir, for the want of rain my land produces nothing. If you will lend me a little, I will give into your hands the deeds of all my land. If there is rain others will help, but now no one will lend, and I have nothing to eat." On Sunday last, in a village three miles off, I preached to a little congregation among whom was one sick man, who could scarcely sit up. A few days before I had given him a little rice, as the coarse grain seemed to be entirely indigestible by his organs, weakened by disease. After meeting, he came forward and said he felt that he must die. He could get no rice, and the coarse food had caused a severe return of his disease. I hastened home, sent him some rice and medicine, and now hear that he is nearly well again.

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*PERIACULUM.*

LETTER FROM MR. NOYES, JULY 1, 1858.

*Famine—Sickness.*

THIS letter from Mr. Noyes is designed as a semi-annual report of his station. He first refers to the sufferings of the people from want of food and sickness, and then, very briefly, to a few things more immediately

connected with the religious condition and prospects of the community.

The past six months have been, to the people, months of severe trial. There has been a scarcity of the means of sustenance, which, with the poorer classes, has amounted almost to a famine. Rice, the principal article of food, still continues to be sold at enormous prices. A few years ago, a kalam (two bushels) of Nellù could be bought for 8 annas, (25 cents.) Now the same quantity is sold for \$1.25; and other things have risen in proportion. Those who formerly ate only rice, are obliged to live, in part, at least, on cheaper grain; and for some it is so difficult to obtain even the cheapest grain, that they live upon roots which they dig on the sides of the hills, or upon the seeds of wild grasses. No doubt many have died for want of food, or from disease induced by too low diet; and in the early part of the year, the cholera, and more recently the small-pox have prevailed to an alarming extent. Many have been the unfortunate victims of these terrible epidemics. Twenty-one individuals in the congregations connected with this station have died since the first of January.

*Persecution—Station Church.*

In addition to famine and pestilence, persecution has done much to hinder our progress. The people are constantly annoyed by Zemindars and their dependents; and while some connected with us have been driven from the congregations, not a few have been prevented from joining them through fear.

Near the close of last year, our "station church" was finished. It is a neat and substantial structure, eighteen by thirty-six feet. The whole cost was 550 rupees, of which 300 rupees were paid from mission funds, the remainder from private contributions. The opening services were held on the first of January, when we had a large gathering, and my nearest missionary neighbor, Mr. Chandler, preached an appropriate sermon.

The Sabbath following, the Lord's supper was administered in the new church, and two women were baptized. E. Seymour, who has been at the seminary for about a year, studying with a view to the pastoral office, has passed a satisfactory examination before the mission, and will be ordained as pastor of the Koatamedu church in a few months.

We can hardly expect large accessions to our congregations at such a time as this, and yet the work in some places is advancing. The number added to the church during the period now reported, is very small.

### *Assyria Mission.—Turkey.*

#### *MOSUL.*

LETTER FROM MR. MARSH, JULY 30, 1858.

THIS letter is dated at Mardin, for which place the writer left Mosul April 23, accompanied by his wife and child, Mrs. Lobdell with her two children, and Behnan, a native helper. To lessen the danger of being plundered on the way, they took as a guard one of the Shammar Bedoween chiefs, for the first four days, to the village of Chul Agha, where they spent the Sabbath. There they dismissed their Arab protector, and four days more brought them to Mardin, where they arrived May 6. They went, Mr. Marsh says, with two ends in view—first to preach the gospel, and next to ascertain by experiment the probable advantages of the city as a summer residence, with reference to health. He gives his views on the last topic first.

#### *Mardin as a Health Retreat.*

As a health retreat, this city evidently has some advantages. It is free from malaria; there is no irrigation, as in the Nestorian valleys, to taint the pure mountain air; and the very look of the people indicates health. The air has the bracing mountain tone. Comparing the city with Birijik, (which the English engineers place at over 2,000 feet,) this city must be not less than 3,000 feet above the level of the sea. But according to Guiot's "Earth and Man," Mosul is only 300 feet above the ocean; and if we re-

member that below Mosul the Tigris has little fall, and compare with Albany, which is only four feet above New York, we may regard this estimate as nearly correct. This low position of Mosul will account, in some measure, for its intense heat. At Mardin it is even cooler than at Diarbekir, although Diarbekir is 60 miles farther north. In the shade in this city, the mercury has reached 101°; in Diarbekir 108°, and in Mosul 115½°. In the sun here, the mercury has risen only to 108°, while at Mosul it ranges, in the sun, from 136° to 148°. This is a great difference—that in the full glare of the sun here, the mercury lacks 7½ degrees of the height which it attains in the shade at Mosul.

But the distance from Mosul here is a great drawback. At the most favorable speed, including one Sabbath, nine days must be spent on the way, and more commonly a fortnight. It were easier to go from Boston to Kansas. Imagine a family party starting from Boston to go to Albany, upon strange mules, with strange drivers, taking kitchen utensils, food and bedding with them, and with some danger of being stripped by robbers on the way, and you may form some feeble conception of the dread with which a family, including small children, look upon a journey in this half governed, far-off land.

Some adventures of the journey on this occasion are mentioned, which had "a disagreeable tinge to the ladies," and served to make them feel that in the desert they "must take refuge under the wings of the Almighty." Yet this objection of distance is spoken of as partly counterbalanced by the beneficial influence of the journey upon health, if performed at the right season. The language also at Mardin is Arabic, as at Mosul; while, if a nearer mountain retreat be sought, there is a change of language. Respecting openings for useful labor there, our brother writes as follows:

#### *Missionary Prospects of Mardin.*

These are such as to call loudly for another missionary at once, that this may be made a permanent station. You will



bear in mind that we have often asked for missionaries for this city. And this call is not the echo of that of former years, which, having vibrated back and forth, and spent its force, is now dying on the ear. It is the living expression of an abiding want. With every succeeding year it waxes louder and louder, till it seems to thunder from the heavens as the voice of God. Christians of America, baptized anew, do you hear it?

Mardin is the seat of two Patriarchates. The Jacobite Syrian Patriarch resides at Dir Zafirán, three miles from the city, and the Papal Syrian Patriarchate is just established within the city. There is also, within the walls, a monastery of Spanish monks. Thus this is a religious focus. Rather more than half of the 20,000 inhabitants of the city are Christians, making the number larger than at Mosul. There are three Arab-speaking villages within six miles. The whole of Jebel Tour, with its thousands of Jacobites, is accessible, while Azakh, six days from Mosul, is only four days from here.

We expected, and found, a bigoted city; but the people are more social, and travel more, than those of Mosul; and they are a hardy, intelligent race. The peculiar construction of the houses tends to make them social. The city is on a mountain. The great Mesopotamian plain stretches from Mosul, without a break, to within a mile of this place; then the mountain rises abruptly fifteen hundred feet, and the summit is crowned with the old castle. The city lies in terraces, street above street and house above house; so that, generally, the roof of one house is the court of the house above. When little Julius Loddell once stumbled in the street, he fell out of the street, just eight feet, by measurement, down to the roof of the house below. Every house commands a magnificent view of Mesopotamia, with the Sinjar mountains south-east, the volcanic cone Konkab (star) south, on the Khabour of Ezekiel's vision, and the Abd'p' Azeez mountains south-west, towards Oorfa. The houses

also command a view of the streets, and a stranger attracts the neighborhood.

### *An Interesting Visitor.*

When we first came here, a few came around us, attracted by curiosity, but not one dared call himself Protestant. The ecclesiastics speedily denounced us and put us under "taboo." After a fortnight Der Sarkees called upon me—a papal priest whom I had seen in former years and known to be secretly evangelical, and to whom I then gave a Bible. He is a mild, grey-bearded man, rather under the medium size, and has a wife and children, which is quite common with papal ecclesiastics in this part of the world. He has been a papal priest for about thirty years, but was born an Armenian, and became a papist, with the whole body of Armenians in this city, years ago. After he became enlightened, he taught those who confessed to him that God only can forgive sin, and about a hundred persons began to sympathize secretly with his views. The papists concluded to silence him, and took away his Bibles and Testaments, as often as they could lay hold of them. The papal legate passing through from Mosul, took him to Diarbekir, threatening to remove him to a convent on Mt. Lebanon. This was two or three years ago, and he then actually called himself a Protestant for a day or two, in Diarbekir. Partly by force and partly by persuasion, they led him to return to his family in Mardin. He was now watched, yet he obtained a Bible, and when he came to my house the Bible was in his bosom. He manifested the greatest joy at getting here, thanking God that he was now free, and saying that he had been waiting and longing and praying for my coming, of which he had had some intimations. He said that often, as he had been celebrating the mass, the tears had rolled down his face as he entreated God to free him from that bondage. His views were clear on doctrinal points, for he had studied the Bible and read many Prot-



estant books. A practical acquaintance with the Romish church had filled him with an intense aversion to her avarice, lust of power, corruption and blasphemy, masked under the name of "Holy Mother Church." Yet he held the good Scripture doctrine, that "God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted of him." He declared his fixed purpose never to return to the papal church, but in case he could not live here, to join the brethren in Mosul or Diarbekir; and asked permission to remain in my house till the storm should blow over a little, which I freely gave.

In the train of events which led to this action on the part of Der Sarkees, the influence of one individual deserves special notice. Shemmas Hanna, the head-man of Cutturbul, (where I preached during the summer, two years ago, and who then thought that he gave his heart wholly to God,) as soon as he heard that we were in Mardin, concluded to join us at his own expense. He brought his wife and child, and remained two or three weeks in my house, providing his own food, thus giving his time and service freely. He was very active, and twice called on this priest, urging him to come out openly for Christ, which he at once promised to do. The visit of this man was very pleasant to us. His wife has since been admitted to the church at Diarbekir, though the brethren have deferred receiving him, to make sure of his sincerity before admitting so influential a man.

#### *Anger of the Papists.*

The Sabbath after this priest came to my house, seventy persons called; some to sympathize, some to discuss. The papists had boasted that all other sects might do so, but none of their number would join me. Now they were enraged, as this event was the town talk. They could not charge ignorance, nor want of money, nor want of a wife, to this well known priest, and were reduced to

the pitiful charge, that he had become insane. They told many lies, made great efforts to get away Bibles, and refused to discuss. After a fortnight the priest returned to his house, and then, losing all hope of his returning to them, they excommunicated him, blowing out a candle and calling him only Sarkees; but his old name holds.

#### *Callers Increasing.*

On Sabbaths since then, we have had meetings at the house of Der Sarkees in the morning and here in the afternoon. The audiences were from twenty to thirty at the best, but about three weeks since the ice began to break, and callers multiplied. Moslem women had called all along, but now Christian women began to flock in to see the ladies. Sabbath before last, about twenty persons attended at the house of Der Sarkees, and fifty here, and last Sabbath, twenty-one there and fully seventy here. Including the irregular callers, over a hundred called here during the day. This week, about thirty men and twenty women called on a feast-day. We do not expect this to continue without variation, but we hope that some will steadily come. And although the clergy in this land are proverbially untrustworthy, we think we have reason to hope that Der Sarkees is indeed a child of God.

#### *Prospects—Helpers—Appeal.*

From the first we have had many Moslem friends. As the Christians shunned us, I took great pains to call upon influential Moslems, and instruct them in the points of difference between us and the apostate sects; always explaining fully, that we do not accept Mohammed or the Koran, and that we believe in the triune God. They have invariably assented to my propositions and proofs, and several influential Moslems call frequently, and express themselves, here and elsewhere, as strongly in our favor. I have also called upon the Patriarch and a Bishop of the Jacobites, and the head-man of

their community, and was pleasantly received.

I have been greatly aided by the labors of Behnan, who is so well educated as to command the respect of those superior to him in rank and age. He is, I think, a devoted Christian. Within a fortnight, Kos Mechiel has joined us from Sert, and preaches very acceptably. Behnan instructs a few boys, and the ladies have each taken a few girls. There is enough to show that it will not be difficult to establish common schools, and perhaps those of a higher grade.

In view of these wants and openings, and in memory of God's blessing upon our native land, can the churches fail to send messengers to establish a permanent station at Mardin? In this Assyrian field, Mosul and Diarbekir are wide apart, and we need the gap filled up. This is the most healthy point for a station in our field; shall it remain unoccupied?

### Nestorian Mission.—Persia.

#### OROOMIAH.

LETTER FROM MR. COAN, JUNE 30, 1858.

MOST of this letter has reference to the sore trials of the missionary circle, in view of the facts, that several of its members were about to leave for the United States, not knowing what might befall them, or whether they would ever be permitted to resume their labors or their residence in Persia; that several had previously, within a few years, been taken away by death, or returned widowed, fatherless, or enfeebled to their native land; and that needed reinforcements were not obtained. The letter will be read with much interest, and will serve at least to awaken sympathy and call forth prayer for those thus tried and burdened. The readers of the *Herald* are aware, that about a month after Mr. Coan wrote, (August 2,) one new laborer, Mr. Ambrose, sailed from Boston to join the mountain section of this mission.

#### *Interesting Monthly Concert.*

Our monthly concert, at the beginning of this month, was one of unusual interest. It was a busy season of the year, yet the attendance was very good. Most

of the helpers, including those who teach only in the winter, Mr. Rhea, with several of the helpers from the mountains, and many others were present. Great interest was added to the occasion by the reports from Bootan, Amadijah, Jelu, Gawar, and other mountain districts, and especially by the fact that four of the young men were about to take their wives from Oroomiah, all pupils of our seminaries, and go to dwell in the wilds of Koordistan. Yohanan and his wife had already passed nearly a year in little Jelu, and were here for a visit. Khamis, whose life had been threatened by a Koord, and who sent his wife down to Oroomiah for the winter, while he went to the other side of the mountains, was here, and about to return to Gawar with his family. Badal, who was married last fall, and who left his wife three days after for his winter's campaign in Amadijah, was about now to take her to the chosen field of his labors; and Shlemon, his associate, with his newly married wife, a native of Tekhoma, was expecting to go in a few days. The glorious revival intelligence was recent from America, and sent a thrill of wonder, delight and joy through the large audience; and fervent were the prayers that what had been experienced of God's reviving grace in our favored native land, might be but the beginning of still more wonderful displays, and that the work might not cease till the millennial day.

Mr. Rhea left us a few days after the concert, accompanied by eight helpers, four of whom took wives. Priest Eshoo also went up, with a view to evangelical labors for a few weeks, among the people of his native plain of Gawar. Mr. Rhea's tours the past winter, on the other side of the mountains, have thrown much light upon the subject of a station in Amadijah, and the conviction among us is profound, that *now is the time to strike*. Every day's delay is dangerous. The two helpers we have sent there we hope will do well; but they need the presence of missionaries and their superintending

care, by which their influence and usefulness might be increased ten-fold. We are determined to give you no rest till these missionary families are sent for the mountains.

In my recent visit to Gawar and Jelu, I was greatly encouraged by the signs of progress which I saw. During Mr. Rhea's absence, our helpers had evidently given their minds to the work, and many were apparently ready to quite break away from the old church. The work on this side the mountains is ample for two missionaries, with all the native help we can throw in, and our brother there needs assistance at once.

The concert at Geog Tapa is next spoken of, and the contributions which out of their deep poverty the people of that village have made to the Board. Some individual instances of liberality are referred to, and a letter is given from one native friend, which will be published in the *Journal of Missions*.

### *Sad Parting—A Plea for Help.*

Mr. Coan then sends a copy of resolutions passed by the mission in anticipation of the expected departure of a company for the United States, refers to the deep sadness of those who remain, in view of this separation, and repeats their earnest call for more laborers. He writes :

With hearts crushed and overwhelmed with labor and cares, we lift our eyes to the source whence alone help cometh, and implore the great Head of the church to send forth laborers into his harvest, for it is indeed great, and the laborers are few. We also send our cry to you, and through you to the churches, to delay not in sending us aid. There never was greater promise of success here, from rightly expended efforts, than there is now. Our laborious brother Stocking has gone to his rest. Our zealous brother Crane, and more recently our beloved sister Rhea, both young, now sleep by the church, on the hill near Memikan, Gawar. Stoddard's spirit, long plumed for flight, has soared away beyond the azure depths into which he was wont so adoringly to gaze, while his precious dust lies on Mount Seir. Mrs. Stocking and

her fatherless children are with you; Mrs. Crane, with her orphan boy, has more recently gone to the land of her fathers; and now our other widowed sister, Mrs. Stoddard, with her daughter Sarah, follows. Mrs. Perkins, enfeebled in health, after burying six of her children in this land of strangers, has returned to America with her only surviving child, and the pioneer of the mission, the laborious, the indefatigable Mr. Perkins, to whom we have all looked so much for counsel, and whose labors, for nearly a quarter of a century, have been so successfully expended upon this field, is about to leave, uncertain, on account of the health of his wife, whether he will be able to return. Miss Fisk too, whose unwearied and faithful labors have been so successful in raising up a multitude of her down-trodden sex in this dark land, and fitting them, by the grace of God, to be as polished stones in the temple of grace, returns to the home of her childhood, not knowing if she shall be permitted to come back to us.

We sadly miss the dear faces of those who have gone, we shall sorely miss those who go, as their vacant places meet our eyes. We miss the prattle of the dear children of our companions in labors who have left us, we shall miss the cheerful voices and pleasant company of the younger ones of the party now going. In our weekly meetings for counsel and prayer, in the occasional social gathering, their places will be sadly vacant. How can we bear the loss of those who have borne with us the burden and heat of the day? And no one is in prospect, yet, to take the place of one of all these! How long shall we look to you, with streaming eyes and care-worn hearts, and not be permitted to hear that even one man of God is on his way to Persia?

### *Pressure upon those Remaining.*

You must be aware that our work is progressive, and instead of requiring less labor, requires more, just as in times of



revival at home the labors of the pastor are greatly multiplied. But these great changes impose greatly additional labors upon the few who remain.

We thought, before one of our number left, that we each had as much to do as we could bear, and lo! our own accumulated labors, and those of so many of our associates, come upon our shoulders. Is it economy thus to overtax and strain our already exhausted strength? Do you say, "Do what you can, casting your burdens upon the Lord?" This we try to do; but we cannot look on with indifference and see souls perish for whom Christ died, when by extra effort we may reach their case, and expound more fully to them the way of salvation. Do you say, "Employ native agency?" That we are doing; but that agency needs efficient supervision and vigilant care, that it may turn to great account.

Dr. Wright, whose trial at parting with his two beloved daughters, as they are becoming more and more a solace and comfort to him, none but a parent's heart similarly tried can tell, had enough already on his hands and heart to wear out, rapidly, his iron constitution. He has now, in addition, several helpers formerly under Mr. Perkins's care. Mr. Breath's multiplied labors are to be greatly increased, as most of the onerous duties of Mr. Perkins, in connection with the press, will now devolve on him. Upon Mr. Cochran, who has had the sole charge of the male seminary since Mr. Stoddard's death, will devolve the care of most of the helpers formerly under Mr. Perkins's supervision, and the wants of the widely scattered plains of Barandooz, Mergawer, Tergawer and Salmas, must also be supplied by him. Miss Rice's labors and cares are more than doubled in the absence of her associate, and the numerous teachers and helpers under my care are scattered over a country three days' journey in one direction, and nearly a day's journey in another. The hopefully pious, who are communicants, are widely dispersed, and in the absence of

a regularly organized church, need our pastoral care. Precious, precious labors! but more than enough for double our number. Mr. Rhea, a lone, stricken man, has upon his hands the eighty or one hundred thousand Nestorians scattered over the wilds and rugged fastnesses of Koordistan.

Who, who will come over and help us? By the grace of God, the foundations have been laid here for a fair temple to the praise of God's grace. Now that the superstructure begins to rise, will you leave the work half completed, a failure and a by-word, for want of men and means? Our appeal is to those who understand what is true economy, when we again urge the plea, recently forwarded to you, for two additional laborers to be sent immediately to Oroomiah, and three more for the mountains.

Mr. Coan proceeds to speak, very briefly, of several matters connected with the present aspect of the missionary work. The sixty village schools, mostly closed when he wrote, had generally been doing well the previous six months. "We have had," he says, "no annoyance from the government agent here of late, in any form. He has recently petitioned the mission for one of our helpers to be in his employ, in matters connected with the interests of the Nestorians, which does not look very hostile. Our Sabbath congregations at the city are now much smaller than they were two months since, as is usual at this season of the year. In Geog Tapa there has been, comparatively, but little falling off, the attendance being from four hundred to five hundred. A prayer meeting has been observed there, nightly, since the beginning of the year, the attendance upon which has sometimes been three hundred, and even more. At present, about thirty or forty come in, excepting on Wednesday and Sabbath evenings, when a hundred and fifty or two hundred are present. There seems to be a steady work of grace in progress in that village." A letter from Dr. Wright mentions that the company for America left Oroomiah July 15, and says: "Our numbers are so reduced by death and removals, that the impression is abroad among the people—enemies making the most of it—that our mission is coming to an end. If you could strengthen us at once, this impression would be removed and our friends would take heart."



*Southern Armenian Mission.—Turkey.**O O R F A.*LETTER FROM MR. NUTTING, JULY 31,  
1858.

AFFLICTIONS and persecutions still abide those who will obey, or even listen to the truth, in many places in the Turkish Empire. This letter from Mr. Nutting exhibits something of the state of things in this respect, at Oorfa and its out-stations. The former letter, which he refers to, was published in the Herald for June.

*Progress at Oorfa.*

In my last, written some time in February, I informed you of a movement towards the truth, which had been then going on for several months among the Armenians; and expressed a hope that the result would be, eventually, an addition to our congregation, and the opening of a wider door for the preaching of the gospel. Our hope has been in some measure realized, though not until after it had been long deferred. At the end of one year of missionary labor here, our average Sabbath congregation was scarcely larger than at the beginning. Our first Sabbath of residence in Oorfa was June 14, 1857, and the largest attendance on any Sabbath within a year from that date was on June 13, 1858, when the congregation numbered only thirty. But on the Sabbath following, it was fifty in the morning and seventy in the afternoon. The average of the last twelve Sabbath meetings has been fifty-three, and of twenty-one week-day meetings, thirty. Among those who have recently joined us, are the leaders in the movement referred to in my last, including the deposed school teacher V. G., and two other very interesting young men, whom, for the sake of future reference, I will designate as B. M. and S. G.

*Persecution.*

This increase of our congregation has not been without persecution, which has been, mainly, against the new comers,

but is now, for two weeks past, against all, both old and new, who attend Protestant worship. Among the new comers were two brothers, 22 and 25 years of age, married, but still, as is the custom in this country, living with their father, who is not a Protestant. He immediately turned them out of his house, without bedding or change of clothing. The wives remained, being unwilling to go with their husbands, and declared that if they continued Protestants, rather than live with them they would throw themselves into the well, or in some other way kill themselves. Another young man, who seems deeply interested in the truth, was living in the house of his father-in-law, who was not of himself inclined to persecute. But the young man's own father, a most bitter hater of the truth, went to the father-in-law, and in some way induced him to turn out the young man, thus separating him from his wife, who was just about to become a mother. The father also told his son, that wherever he should go, he would persecute him, until he should not be able to find a roof to cover him. We gave these three men a room in the chapel, where, by the help of bedding lent them by some of the native brethren, and cooking utensils purchased by themselves, they have been keeping house without their wives, until within a few days. The two brothers, after repeated and urgent solicitations, have now returned to their father's house, with this agreement: that neither the father nor themselves will attend either the Armenian or the Protestant worship for sixty days; but having liberty to read and pray at home, for so long a time, they shall at its expiration, if they wish, return again to the Protestants. The third young man has been received back to the house of his father-in-law, without any compromise, and still attends our preaching.

Several others have been turned out of employment, others stoned in the street and beaten, and all, including ourselves,

exposed to all kinds of insult every day, in the markets and streets. Stones have been several times thrown into our chapel, and our preaching and worship have been interrupted in other ways, by musical instruments and loud noises in the streets and adjoining houses. The pasha has lately sent a police officer to preserve order at the chapel, during the hours of worship, but takes no active measures to restore quiet and order in the public places, and to punish the evil doers. The Armenians have bound themselves not to testify in behalf of a Protestant; and the pasha, instead of compelling witnesses to acts of injustice and oppression to testify what they know, simply answers to every complaint and petition of the Protestants, "Bring your witnesses—I can do nothing without witnesses."

These things have had the effect to frighten some away from our meetings; and some are talking of removing to Aleppo, to avoid persecution. But the most intelligent and influential of the new Protestants, as yet, continue steadfast, and we trust an advance has been made in the right direction, which will not all be lost.

#### *Severek—the Governor—Opposition.*

I visited Severek, accompanied by my wife, the last of May, and was much pleased by the evidences of progress there, since my previous visit in the winter. While I was there, the Governor treated me very courteously, and at my request, called the three priests and several of the chief men of the Armenians, and read to them, in my hearing, the Sultan's firman, or charter of religious liberty, and commanded them to act according to its provisions, in the treatment of those of their number who had become or who should become Protestants; at the same time remarking, (whether as his real conviction or merely as a compliment to me I cannot say,) "This Protestant doctrine is no new thing, but the old faith, and it will prevail."

Four of the most enlightened hearers of the word were presented before the Governor, and publicly acknowledged by him as Protestants. One of the number was recognized as their agent, and a burying-ground was assigned them, the price of which was paid, and the papers were received at the hand of the proper government officer.

By this time the enemy awoke, and by means of bribes, induced the authorities to require the Protestants to give up the deed, disinter their dead, and accept another piece of ground one mile and a half from the city. They actually took away and destroyed the deed, and marked off another burying-ground; but on our learning the facts, we immediately wrote to the Governor, threatening to report matters at Constantinople. Dr. Nutting also, on his return from here, called upon the Governor, and, as we have since learned, secured the assignment of a burying-ground only two minutes walk from the Armenian church."

#### *Adiaman.*

At Adiaman the Protestants, since our visit, last winter, have been in the habit of assembling for prayer and instruction every morning and evening; the evening meetings being frequently held in private houses, where the attendance is much larger than in the chapel, numbering on one evening, not long since, as many as eighty. The enemy seeing this, determined to put a stop to such preaching from "house to house," and a few weeks ago, made an assault with shouts and stones upon the worshipers, as they were assembled in the house of H. They succeeded in breaking up the meeting, and after the people had dispersed, and H. had gone up to his bed upon the house-top, he was assaulted with clubs, stones and knives, by men from the neighboring roofs, who threatened to kill him for allowing the gospel to be preached in his house. The next day, when the Protestants made complaint to the Governor, presenting their firman and requesting to be permitted to enjoy the liberty therein promised, all the answer received

was a strict charge not to read or preach the gospel in any private house or shop, but in the chapel only. This direction was secured, it is said, by a bribe of 400 piasters to the Governor. On being informed of these things, Mr. White immediately went to Adiaman, carrying with him a special order from the Kharpoot pasha, (to whose jurisdiction both Adiaman and Severeck belong,) and secured the reversion of the unjust order, and a promise that the Protestants should be civilly separated from the Armenians. At this the Armenians were greatly enraged and declared they would become Catholics; and it is said that seventy of them signed a paper to that effect and sent to the Catholic missionary laboring in Oorfa, who has since gone there, but has not yet effected anything.

### Northern Armenian Mission.—Turkey.

LETTER FROM MR. DWIGHT, AUGUST 18, 1858.

#### *Visit to Nicomedia and Baghchejuk.*

THIS letter has reference, not to Mr. Dwight's more immediate field, at Constantinople, but to places connected with the Baghchejuk station, which he had recently visited. He went to Nicomedia August 12, by steamer, met with a warm reception from the preacher, Mr. Serope, and the native brethren, and was gratified to hear them speak favorably of the existing state of things in the church there; the members being now happily united, and much attached to the preacher. The next day he called upon several of the brethren, and conversed faithfully with an old man, one of the original members of the church, who, after having suffered much for the cause of Christ, has recently been led, by a son who had lived many years in France, and had become wholly indifferent to all religion, to leave the Protestants and return to the Armenian church. "He listened," Mr. Dwight remarks, "with profound attention, and, groaning in spirit, asked me to pray for him."

#### *The Girls' School.*

Proceeding with his narrative, and quoting from his journal, Mr. Dwight next refers to an interesting visit to what has now become

a self-supporting girls' school—one of the cheering results of missionary efforts. He says:

I was much interested in visiting a girls' school, taught by a female member of the Protestant church here, who received her education at our boarding school in Constantinople. For many years she had had a small select school in Nicomedia, chiefly supported by us, consisting usually of about twenty scholars. Now I found her with *fifty-seven* girls around her, all but three of whom were Armenians, and all of them paying scholars, so that it has become entirely a self-supporting school. These girls are chiefly from the higher families of the Armenians, and the parents seem very well satisfied with the school. It is opened and closed with prayer each day, the Scriptures are read, and all the books used are from our press. The preacher, Mr. Serope, has also the privilege of visiting the school whenever he likes, and of addressing the children and praying with them. The teacher told me that she had recently received a note from three of the rulers of the Armenian community, who have daughters in the school, thanking her for her efforts, and saying to her, that although they themselves were uneducated, they earnestly wished their children to be educated.

#### *Inquirers.*

Heard to-day of a Turk, attached to one of the mosques here, who lately came to see one of our brethren, and conversed very freely on the subject of religion. After feeling his way along, he at length said: "Well, if I were not so old, and if it was not for my friends, I too would become a Christian. Our religion is altogether vanity, and the lives of our people are very bad." He needs the Holy Spirit to teach him to let the dead bury their dead.

Fifteen or twenty Armenian young men were spoken of, who, by some unseen influence, have been stimulated to study the Scriptures. They have not



attended the Protestant services, and have had little or no communication with the Protestant brethren, at least until quite recently. One of them is the keeper of a coffee-shop, where they often meet, and they have lately procured a quantity of our tracts, and now offer one to each visitor who comes to the shop. One of our brethren, a member of the church, lately went there to get a cup of coffee, and when he left the keeper of the shop offered him a tract! Two or three of these individuals have begun to attend the Protestant place of worship on the Sabbath.

### *A Blind Disciple.*

Preached this evening to a goodly number of attentive hearers. Was much affected by seeing among them a blind man, who makes his way about the town with a long stick, equally well in the night as by day, and even better, for the streets are then comparatively empty. He is a member of the church, and a most spiritual and devoted Christian, living daily on the sincere milk of the word. He is miserably poor, and has a wife and four children depending on him for support; his wife being an Armenian and an opposer. When he is able he goes to the market-place, and gains a few paras by carrying small burdens; but it is, of course, little that he can do in this way. I could not but think, when I saw him so meek, so quiet, so contented, what a lesson to many of his brethren who are in better circumstances! I also thought that there are, doubtless, many rich disciples in America and England, who would, if they knew of his case, esteem it a privilege to render him aid.

### *Good News from Ovajuk.*

*August 14.* A Protestant brother from Ovajuk related to me some interesting facts in regard to that village. A little more than a year ago, the colporters we sent there were driven away—one of them being badly beaten—and all their books were tore up, by a mob of women.

Now there is a regular Sabbath service there, and a school through the week, to which even Armenian parents send their children; and many of the people bless God that the American missionaries were sent to this country. Stimulated by the example of the Protestants, the Armenians are building a school-house of their own; but they tell the brethren, that when it is ready, they are coming to them to get a teacher.

Recently the Armenian rulers of the place have had several meetings to consult about what to do with the pictures in their church, which they now see to be unscriptural. Most advised that they should all be buried under ground, out of sight; and this they were about to do one day last week, but one of their number begged them to wait a few days, until he had prepared a sepulchre expressly for them, when they would all unite in burying them decently. I suppose that, as they have all been anointed with the holy oil, these people could not bring their minds to consent that they should be burned, and so they have resolved to put them under ground, as they would the dead body of a man.

### *Baghchejuk.*

On Saturday, August 14, Mr. Dwight crossed the gulf of Nicomedia in a sail-boat, and rode to Baghchejuk, from which place the missionary is absent, on a visit to the United States. There, on the Sabbath, he preached, baptized three infants, admitted four members to the church, and administered the Lord's supper, a congregation of about one hundred and thirty persons being present. He writes:

The state of the work here, and in all this region, is encouraging. Mr. Parsons' absence will be seriously felt, but it is providential, and we may hope that God will take care of his own work. The brethren of the church send some one, every Sabbath, to the neighboring village of Ovajuk, to conduct a meeting.

Not long ago, one of the brethren from this place went, with a Bebek student, on a tour through the villages towards

Broosa. In one place, as they entered, the chief man of the Armenians met them and saluted them thus: "Welcome, a thousand welcomes to our village; but know, that you are not to speak to any one here on the subject of religion." After this warning, he himself began to ask them questions about the Protestant faith, thus in reality encouraging conversation! The brethren spent a day or two there, having many opportunities for speaking to the people. As they were going away, the great man called out to them, tauntingly, "How many converts have you made?" They answered, "We have been doing nothing but sowing the seed; it remains for God to water it and make it productive. What we have done you cannot see—no man can see it. It will work in the minds and hearts of men, by God's blessing, long after we are gone, although silently and unobserved; and in due time it will make itself known."

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KHARPOOT.

LETTER FROM MR. WHEELER, JULY 14,  
1858.

*Cheering Prospects at Haboosi.*

THIS letter has reference, mainly, to one of the out-stations of Kharpoot, respecting which intelligence of much interest is communicated.

We are now much encouraged by events in Haboosi. In the annual report, mention was made of a marked change for the better at that out-station, in the cessation of opposition and the apparent presence of the Holy Spirit among the people. The power of the gospel element has recently been shown in an unexpected way.

The priests, finding their efforts unavailing to keep the people from reading our books, proposed a compromise, agreeing to let them do so if they would cease visiting our chapel and calling themselves Protestants. On the Sabbaths they are to have the free use of the Armenian

church, and men of their own choice are to read to them the Scriptures in modern Armenian. We were much surprised and gratified by this proposal, and are still more so by the fact that now, for four Sabbaths, the priests have kept their word, and the Bible has been read *from morning till night* to the crowds of people who have assembled to hear it.

Though the priests themselves do not read—probably not one of the four in the village can read intelligibly—yet they come and sit with the people, and listen. Two Sabbaths since, one of them came to the church to exchange a piece of money, thereby interrupting the Bible reader, who promptly opened to Isaiah, lvi. 9-12, and read the passage aloud. A more vivid and life-like picture of these professedly Christian "watchmen" could not be given, including even the item of fetching wine and filling themselves with strong drink; and the priest was so well convinced of the fact, that though thus publicly rebuked he did not reply. When once the people are roused the priests dare not oppose them, lest they lose their accustomed supply of money. Last Sabbath they even allowed our "apostle," Bedros, to read in the church and make some remarks.

Such a state of things of course cannot long continue, but even these few Sabbaths' reading have done great good. Scores have heard the Bible for the first time; and the priests' mouths are effectually closed, so far as all future opposition to Bible reading is concerned. "Surely," the people will say, "that which you have thus allowed us to do publicly, in the church, cannot be a sin, and we will continue to read God's Book."

There are now, in Haboosi, ten men who have pledged themselves to continue in the church no longer than they are allowed the privilege of this public Sabbath reading. Some of them are, as we hope, truly converted men. One good result has already been, to put an end to the hitherto universal and scandalous

outward profanation of the Sabbath in that place.

### *Changed conduct of Officials.*

There has recently been quite a decided change for the better in the conduct of the Pasha and his mejlis towards us. For a time they obstinately refused to give ground for burying the dead, in the different villages in which there are Protestants, unless they should pay a good sum in each case. I visited the Pasha and said to him: "Very well, do just as you please; but as the Protestants in these villages have not yet been set off as a separate community, it is still their right to bury their dead where their fathers did, and we shall be obliged to look to you for soldiers to enforce that right. If tumult arise, the fault will be yours, not ours." This argument was effectual, and a good burial-place was at once given in Mezereh, with the promise of one in four other places.

The Armenian vartabed here, also, behaves very differently from his predecessors in office, and yesterday, at our request, gave a letter instructing the priests in Haboosi to allow the body of a Protestant child to be buried in the burial-ground. The secret of this courteous act is perhaps found in his own enlightened views, and perhaps in the constantly increasing strength of the Protestant feeling among his flock. It is our fixed purpose, so far as in us lies, to live peaceably with all men, even those who do all in their power to hinder that gospel which we preach.

Mr. Wheeler states, that within a few weeks, there has been quite a diminution in the working force of native helpers connected with Kharpoot, partly from the necessity for using the strictest economy, and partly from other causes. Krikore, the helper among the Koords, lacked the self-denial necessary in such a field and left, and subsequent developments had served to weaken confidence in him as a Christian man. Garabed, the other Koordish helper, was dismissed, from a conviction that even the small sum paid him was not profitably expended, and two others, for different reasons, had left their fields. The

vacancies thus made were expected to be filled soon by other helpers. In a postscript Mr. Wheeler says:

"Since writing the above, we hear from Haboosi, that on the reception of the vartabed's letter, the priest buried the body of the child himself; but being asked why he had done such a thing, he went, three hours afterwards, and dug it up and gave it to Bedros, who buried it again in peace."

## Syria Mission.—Turkey.

### SIDON.

LETTER FROM MR. EDDY, JULY 10, 1858.

SENDING, in this letter, "a brief sketch of the present state" of his field, Mr. Eddy speaks first of Sidon, and says:

At the beginning of June, a graduate from the Abeih seminary took charge of the school here. It was commenced anew, upon a higher basis, instruction being given in grammar, arithmetic and geography, in addition to the elementary reading and writing previously taught. The immediate effect of this was, that a number of the better class of pupils were attracted to the school and every thing seemed most prosperous.

This success alarmed the priests, and they went round to the houses of all those who sent their children, urging their removal from the school, even endeavoring to dissuade Moslems from sending their children, and putting into the mouths of some of them the lie, that the Protestant teacher had spoken lightly of the Virgin, and had represented God as having a body nine hundred yards in length! Aided by such testimony, they pressed powerfully the appeal, "Can you send your children where such blasphemous doctrines are taught?" In consequence of these efforts, the school has sensibly diminished in numbers, but we hope the influence will be but transient. \*

### *Cana—Efforts of a Bishop.*

I have visited Cana twice lately, and, as heretofore, have been much gratified



with the zeal shown by the people. Many of them are eager to be instructed in the word of God, and youth and full-grown men, after having spent the day in labor, gather together at evening, to learn to read this precious book.

When the school was first opened here, it was largely attended by children from Catholic families, and the house of the teacher was thronged with the inquiring and disputing people. Upon this the priest, in alarm, sent word to the bishop in Tyre, that if he did not wish all the village to turn Protestant, he must come up quickly and interpose his authority. Accordingly he came, bringing with him several wealthy and influential men of the city. The Protestants were all invited to assemble at the house of the head-man of the village, and then these friends of the Bishop, in company with the head-man and the priest, labored most of the night to induce them to return to their church. It would have been beneath the dignity of the bishop to have interceded directly with them, especially if he had done so in vain.

### *His Failure.*

Our friends stood the temptation bravely. I feared the result of such a trial, but not one of them wavered. To the final appeal of the deputation, "We will take you before the Bishop, and then you will not grieve and shame him by refusing to accede to his personal request to return and be reconciled," their answer was, "Then, let him not ask us to return." This was Saturday night, and Sabbath morning the disappointed Bishop mounted his horse and returned to Tyre, taking with him some Protestant books which he had secured to burn, and leaving a ban of excommunication hanging over the heads of all who sent their children to the Protestant school, or held converse with the teacher, even to saluting him by the way. He also sent back some books containing an account of the true faith, as held by the

church, as an antidote to the books of the Protestants.

The threats of the Bishop had the effect of reducing the number of scholars, and preventing the people from visiting, as before, the house of the teacher; but they have not repressed inquiry or cut off communication, as intended. A majority of the people spend two months of the summer on their threshing-floors, which are contiguous to each other, and there the teacher is invited to come and spend his evenings. Thus the gospel is preached and finds ready listeners.

The books which the Bishop sent, answer an excellent purpose in furnishing arguments in proof of the corruptness of the Catholic church; and as the teacher compares these books with the Bible, there is no opportunity for the denial that the church holds unscriptural doctrines, so conveniently resorted to at other times by hardly-pressed opposers.

The Prior of all the convents in this part of the country, hearing of the failure of the Bishop, visited the place to try his influence, usually so potent, and by love and promises, sought to obtain what the Bishop failed to accomplish by threats. But he too returned disappointed, and co-incident with his departure, two persons came out from the Catholic church and joined the Protestants.

The priest of the village, who has been hitherto well pleased with his situation, and has acquired considerable property in the place, has become chagrined at the loss of so many of his flock, and is so perplexed with the numerous questions pressed upon him by the partially enlightened, that he has asked permission to remove to some other place, where the gospel has not entered. He is now selling off his property preparatory to such removal. This is good proof of the reality of the work in Cana, that the powers of darkness are compelled to retreat before the advancing light.

Mr. Eddy proceeds to speak of Alma, from which place an influence is extending to neighboring villages. There has been some persecution there, and he says, "it is now more than usually difficult to secure aid and redress from the government, in such cases." He closes his letter with the statement, that another missionary is greatly needed in Sidon, and the request, that the churches will render the needed aid, and, especially, will earnestly pray, that such special influences of the Spirit as have been experienced in the United States may descend also upon Syria.

### Recent Intelligence.

CANTON.—Mr. Bonney writes that, in June last, the people at Canton were in an excited state of feeling against foreigners. He was there for a few days after June 17. The three chapels which had been opened in the city were all again closed, and the missionaries were obliged to return to Macao for safety. A reward had been offered for the head of any foreigner, and several murders had taken place. One German missionary received three cuts on the head, and narrowly escaped with his life.

AHMEDNUGGUR.—Mr. Bissell, of Seroor station, wrote July 17, that the chapel was completed, and had been occupied since the first Sabbath in June. The room is twenty-four feet wide, and forty-two and a half feet long, in a favorable locality for collecting a congregation. He says respecting it:

The chapel is not in the centre of the town, but on that side towards the Mahars, from whom the greater part of our hearers come. There is no wall inclosing this place, and separating the Mahars from the higher castes, as in most villages; and though caste distinctions are maintained rigidly enough, our chapel standing on the dividing line, both classes can come to it without seeming to leave their own limits. May the blessing of God make it instrumental in removing caste barriers, so that all classes can meet there in love, and Brahmins, Kunabis and Mahars become one in Christ Jesus. It stands on a corner lot, fronting a frequented street on two sides. On each of these sides a wide gateway invites entrance, and passers by often come into the verandah and listen at the windows.

In the same inclosure with the chapel, and fronting with it on one street, is the house for the native pastor. This is also completed, and is occupied by Siduba, who I hope will, in a few weeks, be ordained as pastor of this church. He now preaches once every Sabbath in the chapel, and twice when I am away from the station. Our congregation is considerably increased since we began to meet in the new house, and I think it will increase still more when a supply of seats is obtained.

At present we have only those from the old chapel.

The news of the revival in our own land has gladdened our hearts. Our church here is feeble, and has but little influence; yet I think some interest has been awakened by what they have heard. Prayer meetings have been held two evenings in a week, since the monthly concert in May, and have been well sustained.

In a letter dated July 19, Mr. Ballantine says:

I wrote you by last mail, and mentioned the reception of seven girls, of Mrs. Ballantine's school, to the church, together with our daughter Anna, on the profession of their faith in Christ. On the next Sabbath, five more persons were received by Harripunt. Two of them were boys connected with the school for catechists, who had been baptized in infancy. Of the remaining three, two were women, and the other was a young man of the family of Pateels, or head-men, in Tokay. He belongs to the cultivator caste. It is a most interesting circumstance, that his father and mother and younger brother, instead of casting him off for becoming a Christian, have come and joined him, expressing their wish to become Christians also. It is entirely a new thing in the work, that the conversion of persons in the higher castes should be followed by such results; and it leads us to hope that the day may be at hand for the speedy extension of the religion of Christ among this people.

Our daily prayer meetings at Ahmednuggur still continue, and our converts feel that it is right to expect answers to their prayers. May their faith be greatly increased.

SATARA.—Mr. Wood wrote, July 1:

Harripunt, from Ahmednuggur, was here for a few weeks in April and May; not long enough to do much, but long enough to confirm us in our opinion that we greatly need a man of his stamp to help on the work here. He had access to a great many young men in town, most of whom have adopted deistical sentiments; young men who used to call upon us at our house, but who seldom or never do so now.

Our work of preaching goes on much as it has done since my return to India. Were I to express myself in a certain stereotyped way, I should say, "We have large and interesting audiences," and in one sense this is true; but we have many adversaries, and none come out on the Lord's side. It is an interesting fact, that as many as ten, twenty, fifty, and so on up to one hundred, more or less, are in to hear the word, and this every day in the week except Mondays and Saturdays. We long to see souls converted, but the blessing so much to be desired is withheld.

ZULUS.—Mr. Pixley wrote from Amahlongwa, March 31. He had been at the station something more than a year, and it had "been a year of pleasant labor," with uninterrupted health. The Sabbath congregation had varied considerably, but the average had been about forty. They had conducted with

propriety, and listened with a good degree of attention. "One of the boys who have been with us," he writes, "has manifested an interest in the gospel, has purchased clothing, learned to read, and declared his desire to be a Christian," though much opposed by his parents. "One heathen family has built near us, and the father not only comes daily for instruction but brings all his family with him. He has purchased clothing for himself and his wife, and is a regular attendant on our Sabbath services. His name is Umvutuza. We hope he is a sincere inquirer, and that his influence on others will be good." An old man recently died at a neighboring kraal, "giving some evidence that he had heard the gospel with profit."

**SOUTH ARMENIANS.**—In a letter from Aintab, dated June 22, Mr. Beebe gives a full account of a tour recently made by him to Albustan and Yarpuz. He left Aintab for Marash, May 7, in company with a number of Zeitoonites, and says that never before, in traveling in Turkey, had he "received such respect, attention and kindness from fellow travelers" as he experienced "at the hands of these same Zeitoonites." Their "wide-awake" activity and energy, in which they differed greatly from the "stolid Turks," indicated that, could they experience the power of the truth, they would make valuable Christian laborers. Leaving Marash May 19, he had a wearisome journey of three days to Albustan, the road crossing no less than three ranges of high mountains. While there, he organized a church of nine members, two of them females; administered the Lord's supper, "in the presence of an attentive and apparently interested audience of 80 men and 9 women;" and the next evening, baptized four children, when "at least 100 persons were gathered in the place of prayer." The work at Albustan he speaks of as in a very hopeful condition. Four persons became open Protestants during his visit.

After visiting also Yarpuz, (which is six hours from Albustan and twelve from Zeitoon,) Gurun, and some other places in that vicinity, Mr. Beebe reached Marash again, on his return, June 10, and Aintab June 17. He expresses the full conviction that the field he had visited is sufficient for and needs a missionary, who should be located, probably, at Albustan. The whole field, he says, would be easy of access from any point within itself, but is very difficult of access from any point without, and there is much to encourage effort. After his return, he heard from the

helper at Yarpuz, that since his visit another man had openly declared himself a Protestant. He had found but two firm Protestants in the place. The helper had also succeeded in opening a school, with about half a dozen scholars, children of Armenian parents.

**NORTH ARMENIANS.**—A letter from Mr. Ball, dated August 12, announces his arrival from Cesarea, at his new station, Yozgat, on the 18th of June. It was, he says, "with feelings of sadness that we left the place of our first missionary labors, where we had been permitted to gather some fruit." "Some came in companies, and some one by one, to express their gratitude, and their sorrow that we were about to leave them." About two weeks after Mr. Ball's arrival, Dr. Jewett and his family also reached Yozgat, from Sivas. The doctor had rented a house for four years, and a room had been taken and fitted up for books and medicines. The building purchased for a chapel had been occupied three Sabbaths, with a congregation of from fifty to sixty. "The school has reached its former number of pupils," and a helper has been located at Sungurlu, where there is an encouraging state of inquiry.

**SYRIA.**—Misses Temple and Johnson, who are to take charge of the female boarding school, arrived at Beirut in good health, after a very pleasant and prosperous voyage, August 31. Mr. Hurter writes: "We are making good progress in printing the New Testament, and hope to have the four Gospels printed before the end of the year."

**CHEROKEES.**—Mr. Worcester, in a line dated September 13, announces the death of Mr. Huss, a very worthy man, and a valuable native preacher of the gospel, as follows: "Sad intelligence came to our ears last night. Mr. Huss is dead. He died at his home, of fever, last Tuesday noon. His end was peace. I shall endeavor to write more respecting him hereafter. He was a truly good man, and is doubtless gone to inherit a rich reward. His church is left without a pastor, fifty-five miles from me, and I am the nearest of your missionaries to them."

Mr. Willey wrote from Dwight, Sept. 15. Of the last year he remarks: "It has been one of rich blessings to this church. The aspect of the field was never more encouraging." Miss Swain's school is spoken of as increasingly useful. The annual meeting of the mission, he says, was one of great interest to all present, and he thinks "the tide is turning in favor of the mission," among the people.



## Home Proceedings.

## EMBARKATION.

REV. L. B. PEET, of the Fuh-chau mission, China, sailed from New York, with Mrs. Peet, October 4, in the ship Empress, Captain D. R. Lecraw, to rejoin his mission.

## DONATIONS,

## RECEIVED IN SEPTEMBER.

## MAINE.

|                                                   |               |
|---------------------------------------------------|---------------|
| Cumberland co. Aux. So. F. Blake, Tr.             |               |
| Gorham, Fem. sem.                                 | 3 00          |
| Portland, State st. ch. a mem. "a thank off'g,"   | 500 00—503 00 |
| Franklin co. Aux. So. Rev. I. Rogers, Tr.         |               |
| Weld, Cong. ch. and so.                           | 7 00          |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.   | 7 00          |
| Bremen,                                           |               |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr.    |               |
| Biddeford, 1st ch. and so. 16,09;                 |               |
| 2d cong. ch. and so. to cons.                     |               |
| Rev. CHARLES PACKARD an H. M. 59;                 | 66 09         |
| Sanford, Cong. ch. and so.                        | 15 00—81 09   |
|                                                   | 598 09        |
| Ashland, D. N. Rogers,                            | 10 00         |
| Castine, S. Adams to cons. LUCY S. ADAMS an H. M. | 100 00        |
| Searsport, 1st cong. ch. and so.                  | 30 00—140 00  |
|                                                   | 738 03        |

## NEW HAMPSHIRE.

|                                                                        |             |
|------------------------------------------------------------------------|-------------|
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.                               |             |
| Bennington, "A fem. friend,"                                           | 10 00       |
| Mt. Vernon, C. B. Southworth,                                          | 10 00       |
| Pelham, Gents. asso. 35,50; la. do. 40,75;                             | 76 25—96 25 |
| Merrimack co. Aux. So. G. Hutchins, Tr.                                |             |
| Boscawen, 1st cong. ch. and so.                                        | 42 00       |
| Henniker,                                                              | 1 50        |
| Pittsfield, Cong. ch. and so.                                          | 7 00—50 50  |
| Rockingham co. Conf. of chs. F. Grant, Tr.                             |             |
| Epping, Ch. and so.                                                    | 20 00       |
| Exeter, 1st cong. ch. and so. 16,50; 1st and 2d cong. ch. m. c. 14,41; | 30 91       |
| Hampstead, Mrs. E. Calef,                                              | 20 00       |
| Rye, Cong. ch. and so.                                                 | 10 00—80 91 |
| Strafford Conf. of chs. E. J. Lane, Tr.                                |             |
| Dover, Belknap ch.                                                     | 14 00       |
|                                                                        | 241 66      |

## VERMONT.

|                                                                 |             |
|-----------------------------------------------------------------|-------------|
| Addison co. Aux. So. A. Wilcox, Tr.                             |             |
| Middlebury, "A friend," to cons. Mrs. SUSAN F. LABAREE an H. M. | 100 00      |
| Franklin co. Aux. So. C. F. Safford, Tr.                        |             |
| Sheldon, Cong. ch. and so. bal.                                 | 2 60        |
| Montgomery, Indiv.                                              | 9 00—11 60  |
| Orange co. Aux. So. L. Bacon, Tr.                               |             |
| Chelsea, Cong. ch. and so. 38,37;                               |             |
| m. c. 7;                                                        | 45 37       |
| Randolph, Cong. ch. and so.                                     | 27 00       |
| Vershire, do.                                                   | 7 50—79 87  |
| Orleans co. Aux. So. Rev. A. R. Gray, Tr.                       |             |
| Coventry, m. c.                                                 | 8 11        |
| Derby, Cong. ch.                                                | 11 62       |
| Morgan, Cong. ch. and so.                                       | 6 89—26 62  |
| Rutland co. Aux. So. J. Barrett, Tr.                            |             |
| Benson, Coll. 30,75; m. c. 8,37;                                | 39 12       |
| Clarendon, m. c.                                                | 1 13        |
| Pittsfield, "A friend,"                                         | 5 60        |
| Rutland, m. c.                                                  | 22 02       |
| West Rutland, Coll.                                             | 20 00—87 27 |
| Washington co. Aux. So. G. W. Scott, Tr.                        |             |
| Waitsfield, Cong. ch. and so.                                   | 4 00        |
| Windham co. Aux. So. F. Tyler, Tr.                              |             |
| Brattleboro', Centre ch. m. c.                                  | 30 80       |

|                                |              |
|--------------------------------|--------------|
| Dummerston, Ch. and so. 37,41; |              |
| m. c. 15,85;                   | 53 26        |
| Fayetteville,                  | 9 00         |
| Grafton, m. c.                 | 17 39        |
| Marlboro', do.                 | 10 48        |
| West Townshend,                | 11 54—132 97 |
|                                | 412 33       |

## MASSACHUSETTS.

|                                                                                                                                                                                                                                                       |               |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Berkshire co. Aux. So. H. G. Davis, Tr.                                                                                                                                                                                                               |               |
| Lee, Cong. so. m. c. 21,06; gents.                                                                                                                                                                                                                    |               |
| asso. 153,75; la. asso. 69,77;                                                                                                                                                                                                                        | 244 58        |
| Richmond, Cong. ch.                                                                                                                                                                                                                                   | 5 00          |
| West Stockbridge Centre, Cong. ch. and so.                                                                                                                                                                                                            | 20 00—269 58  |
| Boston, S. A. Danforth, Agent,                                                                                                                                                                                                                        | 248 73        |
| Essex co.                                                                                                                                                                                                                                             |               |
| Lawrence, Lawrence st. ch.                                                                                                                                                                                                                            | 25 32         |
| Essex co. North Aux. So. J. Caldwell, Tr.                                                                                                                                                                                                             |               |
| West Amesbury, Rev. Mr. Thompson's so. 162 03                                                                                                                                                                                                         |               |
| Essex co. South Aux. So. C. M. Richardson, Tr.                                                                                                                                                                                                        |               |
| Beverly, S. S. T.                                                                                                                                                                                                                                     | 5 00          |
| Essex, Young converts and others for debt,                                                                                                                                                                                                            | 14 55         |
| Gloucester, Cong. ch. and so.                                                                                                                                                                                                                         | 25 00         |
| North Beverly, P. Homan,                                                                                                                                                                                                                              | 10 00—51 55   |
| Franklin co. Aux. So. L. Merriam, Tr.                                                                                                                                                                                                                 |               |
| Ashfield, 1st cong. so. m. c. 21,46; gent's asso. 6,81; la. do. 5,97;                                                                                                                                                                                 |               |
| 2d cong. so. 31,59;                                                                                                                                                                                                                                   | 65 83         |
| Coleraine, Cong. so.                                                                                                                                                                                                                                  | 11 26         |
| Erving, do.                                                                                                                                                                                                                                           | 30 00         |
| Greenfield, 1st ch. and so. 37; 2d cong. so. m. c. 80;                                                                                                                                                                                                | 117 00        |
| Leverett, Cong. ch. and so.                                                                                                                                                                                                                           | 15 54         |
| Montague, 1st do.                                                                                                                                                                                                                                     | 40 05         |
| South Deerfield, Monument ch. 12; 1st cong. ch. and so. which and prev. dona. cons. ZEBADIAH GRAVES an H. M. 87,68;                                                                                                                                   | 99 63         |
| Sunderland, Mrs. P. P. L. 1; cong. ch. and so. 11,64;                                                                                                                                                                                                 | 12 64         |
| West Hawley, 2d cong. so.                                                                                                                                                                                                                             | 2 00—394 00   |
| Hampshire co. Aux. So. S. W. Hopkins, Tr.                                                                                                                                                                                                             |               |
| Amherst, College ch.                                                                                                                                                                                                                                  | 169 28        |
| Belchertown, Benev. asso.                                                                                                                                                                                                                             | 65 00         |
| Cummington, Village ch.                                                                                                                                                                                                                               | 31 87         |
| Easthampton, 1st ch. m. c.                                                                                                                                                                                                                            | 45 05         |
| Granby, La. benev. so.                                                                                                                                                                                                                                | 57 49         |
| Hadley, 1st ch. m. c.                                                                                                                                                                                                                                 | 88 33         |
| Huntington, 1st ch.                                                                                                                                                                                                                                   | 19 00         |
| North Amherst, Cong. so. 7,58; m. c. 7,42; a class off'g, 4;                                                                                                                                                                                          | 19 00         |
| Northampton, "A friend," 100; 1st ch. m. c. 229,10; Edwards ch. m. c. 81,93; Treas. of Arm. Fund, 8,86;                                                                                                                                               | 419 89        |
| Westhampton, Coll. 29,74; la. ben. so. 13,86;                                                                                                                                                                                                         | 43 60         |
| Williamsburgh, Nathan Sears,                                                                                                                                                                                                                          | 25 00—983 57  |
| Middlesex co.                                                                                                                                                                                                                                         |               |
| East Cambridge, Unknown, 3; do 2;                                                                                                                                                                                                                     |               |
| Evans, cong. ch. m. c. 12,20;                                                                                                                                                                                                                         | 17 20         |
| Middlesex North and vic. C. Lawrence, Tr.                                                                                                                                                                                                             |               |
| Fitchburg, Calv. cong. ch. m. c.                                                                                                                                                                                                                      | 30 00         |
| Middlesex co. South Conf. of chs.                                                                                                                                                                                                                     |               |
| Concord, Trin. ch. and so.                                                                                                                                                                                                                            | 58 00         |
| Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.                                                                                                                                                                                                            |               |
| Dedham, Dr. Burgess's ch. and so. 100; m. c. 50;                                                                                                                                                                                                      | 150 00        |
| Dover, Cong. ch. 9,03; avails of ring, 25c.;                                                                                                                                                                                                          | 9 28          |
| Milton, Mrs. Charlotte Vose to cons. Rev. JAMES GARDNER Vose of Amherst an H. M. 50;                                                                                                                                                                  |               |
| 1st ch. and so. 80,50;                                                                                                                                                                                                                                | 130 50        |
| Roxbury, Eliot ch. gent. 125; Vine st. ch. m. c. 8,39;                                                                                                                                                                                                | 133 39        |
| West Roxbury, South evan. cong. ch. and so. (of wh. fr. Samuel D. Smith to cons. Mrs. CLARISSA D. SMITH an H. M. 100; Alvin Smith to cons. Mrs. ABBIE W. SMITH an H. M. 100;) wh. and prev. dona. cons. MICHAEL WHITTEMORE and WILLIAM WISWALL H. M.; | 482 37—905 54 |

|                                                         |                |
|---------------------------------------------------------|----------------|
| Palestine Miss. So. E. Alden, Tr.                       |                |
| Braintree, 1st par. la.                                 | 45 25          |
| Bridgewater, Trin. cong. ch. <i>extra</i> , 14 00—59 25 |                |
| Taunton and vic.                                        |                |
| Berkley, Trin. cong. so.                                | 50 00          |
| Worcester co. North Aux. So. C. Sanderson, Tr.          |                |
| South Royalston, 2d cong. ch.                           | 5 50           |
|                                                         | <hr/> 3,263 27 |
| A friend, 2; do. for debt, 25;                          | 27 00          |
| Chelsea, Winnisimmit ch. and so.                        |                |
| m. c.                                                   | 45 10—72 10    |
|                                                         | <hr/> 3,335 37 |

## CONNECTICUT.

|                                                             |              |
|-------------------------------------------------------------|--------------|
| Fairfield co. East Aux. So. Rev. L. M. Shepard, Tr.         |              |
| Brookfield, A. Smith,                                       | 5 00         |
| Hartford co. Aux. So. A. G. Hammond, Tr.                    |              |
| East Windsor, 1st cong. ch. and so.                         | 54 00        |
| Hartford, A thank off'g, 50; Centre ch. m. c. 19,76;        | 69 76        |
| South Windsor, Cong. ch. and so.                            | 61 88—185 64 |
| Hartford co. South Aux. So. H. S. Ward, Tr.                 |              |
| Kensington, m. c.                                           | 20 00        |
| Middletown, 1st so. gent. and la.                           |              |
| asso. a friend,                                             | 5 05—25 05   |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.                 |              |
| Litchfield, Coll. to cons. Miss LUCRETIA DEMING an H. M.    | 100 00       |
| Middlesex Asso. E. Southworth, Tr.                          |              |
| Middle Haddam, 1st cong. ch. and so.                        | 5 00         |
| North Lyme, "A friend,"                                     | 10 00—15 00  |
| New Haven City Aux. So. F. T. Jarman, Tr.                   |              |
| New Haven, United m. c. 25,40;                              |              |
| South ch. m. c. 9,60; 3d cong. ch. m. c. 60,87; S. H. E. 2; | 97 87        |
| New Haven co. East Aux. to F. T. Jarman, Tr.                |              |
| Fair Haven, Centre ch. m. c.                                | 40 00        |
| New London and vic. and Norwich and vic.                    |              |
| F. A. Perkins and C. Butler, Trs.                           |              |
| Franklin, W. B. H.                                          | 2 00         |
| Stonington, 2d cong. ch. m. c.                              | 15 00—17 00  |
| Tolland co. Aux. So. E. B. Preston, Tr.                     |              |
| Ellington, Cong. so. <i>extra</i> ,                         | 32 88        |
| Windham co. Aux. So. J. B. Gay, Tr.                         |              |
| Hampton, Miss H. Colman, 10; 1st eccl. so. 60;              | 70 00        |
|                                                             | <hr/> 588 44 |

## RHODE ISLAND.

|                             |             |
|-----------------------------|-------------|
| Bristol, Cong. ch. in liv.  | 3 00        |
| Tiverton, Cong. ch. and so. | 21 00       |
| Woonsocket, Cong. so.       | 17 33—41 33 |

## NEW YORK.

|                                                                                                   |              |
|---------------------------------------------------------------------------------------------------|--------------|
| Chautauque co. Aux. So. S. H. Hungerford, Tr.                                                     |              |
| Portland, Chautauque co. miss. so.                                                                | 3 00         |
| Greene co. Aux. So. J. Doane, Agent.                                                              |              |
| Durham,                                                                                           | 2 50         |
| Monroe co. and vic. E. Ely, Agent.                                                                |              |
| Pittsford, Pres. ch.                                                                              | 25 56        |
| Rochester, Plymouth ch.                                                                           | 20 00—45 56  |
| New York and Brooklyn Aux. So. A. Merwin, Tr.                                                     |              |
| (Of wh. from Brooklyn, Rev. H. N. 5; G. B. N. 5; for debt; 3d pres. ch. Brooklyn, for debt, 120;) | 303 74       |
| St. Lawrence co. Aux. So. Rev. L. W. Chaney, Tr.                                                  |              |
| Heuvelton, Cong. ch. m. c.                                                                        | 5 75         |
| Parishville, do. for debt,                                                                        | 32 00—37 75  |
|                                                                                                   | <hr/> 392 55 |
| Albany, 4th pres. ch. miss. so.                                                                   | 50 00        |
| Binghamton, Pres. ch. (of wh. from Oliver Ely and wife, for <i>Louisa Ely</i> , Ceylon, 20;)      | 226 92       |
| Brunswick, "A friend,"                                                                            | 2 00         |
| Canaan Centre, 1st pres. ch. coll. and m. c.                                                      | 33 75        |
| Candor, Cong. ch.                                                                                 | 21 00        |
| Centre Almond, R. H. C.                                                                           | 2 00         |
| Champlain, Pliny Moore, wh. and prev. dona. cons. HELEN M. MOORE an H. M.                         | 50 00        |

|                                             |              |
|---------------------------------------------|--------------|
| Chazy, J. C. Hubbell, 10; Miss Hubbell, 20; | 30 00        |
| Friendship, 1st cong. ch.                   | 9 00         |
| Jasper, "A few friends,"                    | 10 00        |
| Marathon, Pres. ch.                         | 8 00         |
| New Lebanon, S. C.                          | 5 00         |
| Northville, Young peo. miss. so.            | 10 00        |
| Sacket's Harbor, Pres. ch.                  | 42 13        |
| Salisbury Mills, J. C.                      | 2 00         |
| Shelter Island, Pres. ch. bal.              | 1 37         |
| Summer Hill, Cong. ch. and so.              | 13 21—516 38 |
|                                             | <hr/> 908 93 |

|                                                                                                                               |                |
|-------------------------------------------------------------------------------------------------------------------------------|----------------|
| <i>Legacies.</i> —Canandaigua, Mrs. Mabel B. Johns, by Moses Chapin, Ex'r, 100;                                               |                |
| Cambria, Josiah B. Scovell, by Thomas Scovell, Ex'r, 100; less disc. 1; Peary Centre, Norman White, by D. O. White, Ex'r, 30; | 229 00         |
|                                                                                                                               | <hr/> 1,137 93 |

## NEW JERSEY.

|                                                                                                                                                                                         |                |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Bloomfield, Z. B. Dodd, 50; pres. ch. wh. and prev. dona. cons. Miss MARY LOUISA FITZ RANDOLPH an H. M. 40;                                                                             | 90 00          |
| Branchville, Frankford ch.                                                                                                                                                              | 32 65          |
| Elizabeth, Jonathan Townley,                                                                                                                                                            | 50 00          |
| Orange, 1st pres. ch. wh. cons. M. B. CANFIELD, E. A. GRAVES and EGBERT STARR H. M. 399,91; a few indiv., <i>extra effort</i> , 160; 2d pres. ch. 171,52; special effort for debt, 387; | 1,118 43       |
| West Bloomfield, Pres. ch. 63,77;                                                                                                                                                       |                |
| m. c. 24,56;                                                                                                                                                                            | 88 33—1,379 42 |

## PENNSYLVANIA.

|                                                                              |              |
|------------------------------------------------------------------------------|--------------|
| Harrisburg, Pres. ch. (of wh. to cons. Rev. THOMAS H. ROBINSON an H. M. 50;) | 213 85       |
| New Milford, do.                                                             | 8 50         |
| Oxford, "C."                                                                 | 10 00        |
| Philadelphia, Clinton st. ch. J. S. Harris,                                  | 20 00        |
| Shirleysburg, John Brewster,                                                 | 75 00—327 35 |

## DISTRICT OF COLUMBIA.

|                     |       |
|---------------------|-------|
| Washington, 4th ch. | 32 04 |
|---------------------|-------|

## OHIO.

|                                                                                                       |              |
|-------------------------------------------------------------------------------------------------------|--------------|
| By G. L. Weed, Tr.                                                                                    |              |
| Cincinnati, 2d pres. ch. m. c. 15,40;                                                                 |              |
| 3d pres. ch. m. c. 12,26; S. W. for debt, 10;                                                         | 37 66        |
| Ironton, Mrs. W.                                                                                      | 5 00         |
| Little Mill Creek, Coll.                                                                              | 6 10         |
| Oxford, 2d pres. ch. 37,80; m. c. 23,97;                                                              | 61 77        |
| Sandy Spring, Pres. ch.                                                                               | 13 00        |
| Walnut Hills, Lane sem. ch.                                                                           | 3 35         |
| Warren, Pres. ch.                                                                                     | 37 75—164 63 |
| By Rev. S. G. Clark.                                                                                  |              |
| Aurora, 17,36; Rev. J. S. G. and fam. 10;                                                             | 27 36        |
| Brecksville,                                                                                          | 2 00         |
| Brooklyn, S. S.                                                                                       | 3 38         |
| Claridon,                                                                                             | 7 00         |
| Cleveland, 1st pres. ch. m. c. 26,33; Mrs. P. M. W. for debt, 15; a friend, 1; 2d ch. 5; E. F. G. 10; | 57 33        |
| Collamer, Rev. F. Maginnis,                                                                           | 10 00        |
| Concord, Mrs. S. J. Wilson,                                                                           | 10 00        |
| Ellsworth, for debt, 14; M. A. 10; 24 00                                                              |              |
| Geneva,                                                                                               | 2 26         |
| Grafton, Cong. ch. for debt,                                                                          | 10 00        |
| Hinckley and Brunswick, Cong. ch.                                                                     | 10 20        |
| Huntington, Rev. A. R. Clark,                                                                         | 27 00        |
| Kinsman, m. c.                                                                                        | 10 00        |
| Mesopotamia,                                                                                          | 9 32         |
| Newburg, wh. and prev. dona. cons. Rev. JOSEPH H. BRECK an H. M.                                      | 13 77        |
| Oberlin, 32; Rev. G. D. 2;                                                                            | 34 00        |
| Olena,                                                                                                | 2 40         |
| Peru, A friend, 10,60; a convert for debt, 1;                                                         | 11 60        |

|                                  |               |
|----------------------------------|---------------|
| Richfield, Mrs. S.               | 1 00          |
| Rootstown, 10, 14; G. Case, 10;  | 20 14         |
| Saybrook.                        | 1 35          |
| Strongsville.                    | 8 00          |
| Tallmadge, 70; Rev. W. Harford,  |               |
| 34;                              | 104 00        |
| Wayne, Cong. ch.                 | 30 00         |
| West Mill Grove,                 | 5 00          |
| Western Reserve, A young lady,   | 3 00          |
| Williamsfield, M. Leonard,       | 12 00         |
| York, 11.50; N. B. 10; A. N. and |               |
| fam. 10;                         | 31 50         |
| Youngstown, Pres. ch. and so.    |               |
| 86.50; H. B. W. and fam. 13.50;  |               |
| J. W. and fam. 10; Rev. F. H.    |               |
| B. and fam. 10; to cons. Mrs.    |               |
| LOUISA M. MONTGOMERY an          |               |
| H. M.                            | 120 00—607 61 |

772 24

|                                    |            |
|------------------------------------|------------|
| Collamer, Cong. so. wh. and prev.  |            |
| dona. cons. Mrs. ELIZA P. SHARPE   |            |
| an H. M.                           | 45 00      |
| Defiance, 1st pres. ch.            | 3 00       |
| Hudson, Hudson and W. R. College,  |            |
| Bible class miss. asso. 8.05; Rev. |            |
| H. C. 1.95;                        | 10 00      |
| Marietta, by Rev. Mr. Preston,     | 10 00      |
| Monroeville, Ch. and so.           | 25 00      |
| Oxford, M. W. S.                   | 1 00—94 00 |

866 24

## INDIANA.

|                         |           |
|-------------------------|-----------|
| Rev. H. Foote,          | 2 00      |
| Monroe, Pres. ch. m. c. | 2 00      |
| Orland, J. P.           | 5 00—9 00 |

## ILLINOIS.

|                                         |             |
|-----------------------------------------|-------------|
| Alton, 1st pres. ch.                    | 61 31       |
| Dupage, Pres. ch.                       | 23 00       |
| Freeport, 1st pres. ch. 45; disc. 45c.; |             |
| J. R. 8;                                | 52 55       |
| Granville, RALPH WARE, wh. and          |             |
| prev. dona. cons. him an H. M.          | 50 00       |
| Lacon, Pres. ch.                        | 35 70       |
| Pittsfield, Cong. ch. 30.50; disc.      |             |
| 25c.;                                   | 30 25       |
| Plum River, "A lady,"                   | 3 00        |
| Rockford, A. Crosby,                    | 30 00       |
| Toulon, T. B. S.                        | 1 50        |
| Wenona, Pres. ch.                       | 4 00—293 31 |

## MICHIGAN.

|                                          |              |
|------------------------------------------|--------------|
| By J. S. Farrand.                        |              |
| Detroit, Mrs. Ellen Noble Frost to cons. |              |
| GEORGE S. FROST an H. M. 100; disc.      |              |
| 75c.;                                    | 99 25        |
| By Rev. O. P. Hoyt.                      |              |
| Albion,                                  | 6 00         |
| Allegan, Pres. ch.                       | 7 16         |
| Burr Oak,                                | 5 61         |
| Coldwater,                               | 6 75         |
| Detroit, 1st pres. ch. Mrs. E. E. S.     |              |
| for debt, to cons. ROBERT STU-           |              |
| ART GRANT an H. M.                       | 100 00       |
| Galesburgh,                              | 6 47         |
| Jackson,                                 | 35 18        |
| La Peer,                                 | 26 00        |
| Leroy,                                   | 10 18        |
| Marshall,                                | 2 00         |
| Michigan City,                           | 12 33        |
| Parkville,                               | 4 36         |
| Paw Paw,                                 | 4 05         |
| Romeo,                                   | 14 39        |
| Springport, E. P.                        | 5 00         |
| Stony Creek,                             | 14 00        |
| Sturges,                                 | 10 86        |
| Three Rivers,                            | 24 77        |
| Union City,                              | 7 32         |
| Vermontville,                            | 10 00—312 34 |
| Adrian, 1st pres. ch.                    | 84 70        |
| Battle Creek, Cong. and pres. chs.       |              |
| m. c.                                    | 2 90         |
| Chesterfield, Cong. ch.                  | 1 00         |
| Detroit, Rev. W. B. McL. 10; Rev.        |              |
| W. E. C. 3; cong. and pres. chs.         |              |
| special coll. 55.30;                     | 68 30        |

|                                    |               |
|------------------------------------|---------------|
| Lansing, 1st pres. ch.             | 11 75         |
| Lenox, Cong. ch.                   | 1 18          |
| Monroe, Young la. sem. "miss. cir- |               |
| cle," 40; Prof. E. J. Boyd and     |               |
| lady, 60; to cons. FRANCES E.      |               |
| BABBITT an H. M.; pres. ch. 50;    |               |
| O. J. 5;                           | 155 00        |
| New Baltimore, Rev. E. W. 5; cong. |               |
| ch. 2.37;                          | 7 37          |
| Niles, Pres. ch. for debt,         | 100 00—432 20 |

813 79

## WISCONSIN.

|                                        |              |
|----------------------------------------|--------------|
| Appleton, 1st cong. ch. m. c.          | 12 50        |
| Beloit, Cong. and pres. chs. m. c. for |              |
| debt,                                  | 60 00        |
| East Troy, Coll.                       | 13 33        |
| Green Bay, Pres. ch. youth's miss.     |              |
| so.                                    | 7 00         |
| Oakfield, 5; Rev. D. P. 50c.;          | 5 50         |
| Watertown, Cong. ch. 12; J. A. H. 3;   | 15 00        |
| Wauwatosa, Cong. ch.                   | 15 00—128 33 |

## IOWA.

|                                    |             |
|------------------------------------|-------------|
| By Rev. C. Clark.                  |             |
| Burlington, Cong. ch.              | 13 50       |
| Muscatine, do.                     | 25 50—39 00 |
| Burlington, Cong. ch. 19.26; disc. |             |
| 26c.;                              | 19 00       |
| Clinton, A. Cobb,                  | 1 00        |
| Inland, Rev. S. N. Grout,          | 20 00       |
| Kossuth, N. S. Pres. ch. m. c.     | 2 60        |
| Magnolia, m. c.                    | 6 00        |
| Waterloo, E. Ware,                 | 20 00—71 60 |

110 60

## TENNESSEE.

|                 |       |
|-----------------|-------|
| Columbia, m. c. | 17 00 |
|-----------------|-------|

## MINNESOTA.

|                            |       |
|----------------------------|-------|
| Shakopee, Rev. S. W. Pond, | 10 00 |
|----------------------------|-------|

## IN FOREIGN LANDS AND MISSIONARY STATIONS.

|                                          |       |
|------------------------------------------|-------|
| Abeih, Syria, Mrs. A. M. Bliss,          | 5 00  |
| Ceylon m. Rev. J. C. Smith,              | 10 00 |
| Hazlewood, Dakota m., m. c.              | 3 50  |
| Montreal, Can. James Halliday, for debt, |       |
| 40; Zion ch. "a mem." 50;                | 90 00 |
| Zulu m. Rev. A. Abraham,                 | 25 00 |

123 50

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

|                       |         |
|-----------------------|---------|
| MAINE,                | \$15 50 |
| NEW HAMPSHIRE,        | 2 25    |
| VERMONT,              | 13 85   |
| MASSACHUSETTS,        | 59 75   |
| CONNECTICUT,          | 40 35   |
| NEW YORK,             | 50 80   |
| NEW JERSEY,           | 1 00    |
| PENNSYLVANIA,         | 53 50   |
| DELAWARE,             | 16 54   |
| OHIO,                 | 9 18    |
| INDIANA,              | 6 00    |
| MICHIGAN,             | 11 00   |
| WISCONSIN,            | 2 60    |
| IOWA,                 | 19 00   |
| IN FOREIGN LANDS, &c. | 1 00    |

\$302 32

|                                  |           |
|----------------------------------|-----------|
| Donations received in September, | 10,749 05 |
| Legacies,                        | 229 00    |

\$10,978 05

|                          |             |
|--------------------------|-------------|
| TOTAL from August 1st to |             |
| September 30th,          | \$23,529 36 |

## DONATIONS IN CLOTHING, &amp;c.

South Braintree, Ms. A box, fr. juv. miss. so.





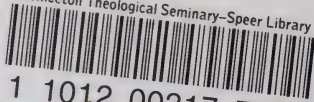
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